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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LX.

Jackson, Miss., May 5, 1938

NEW SERIES  
VOLUME XL No. 18

## Who's Who and What's What

Pastor G. E. Wiley is preaching in the meeting at First Church, Grenada. Rev. Wm. Lowrey Compere is leading the singing.

Dr. James Randolph Hobbs of Birmingham, Ala., announces the approaching marriage of his daughter Sara Elizabeth to Mr. Derwood Arnette Norris May 30.

Twelve billion dollars for armament in four years of Hitler rule in Germany. They will have to hitch their belts up another notch.

Mr. and Mrs. Samuel Conrad Stevens of Senatobia announce the marriage of their daughter Elizabeth Bernice to Dr. Charles Torbert Berry of Greenville. The bride is a daughter of one of the best families in the Baptist church and the groom, a physician, is a son of Mrs. P. W. Berry of Senatobia, whose father was president of Northwest Junior College.

April 10 to 15 it was my high privilege to lead the singing in the meeting with Blue Mountain church. Dr. W. W. Hamilton was the evangelist. To say that we had great preaching goes without saying. The Lord gave us a wonderful revival. There were over two scores who dedicated themselves to the doing the will of God and a goodly number were added to the church. Dr. Riser is doing a very good work there and he is much loved by all the people. Blue Mountain College cooperated in a splendid way. Thank God for Christian colleges!—J. Canzoneri.

March 27 to April 8 I was with the Inglewood Baptist Church, Nashville, Tenn. It was my privilege to preach in that meeting. James McMurray, son of brother William McMurray, formerly pastor in Greenville, Miss., led the singing. Dr. Rufus Beckett is the good pastor of Inglewood. The Lord gave us a very gracious revival. There were several Christians who dedicated themselves to the Lord and His program. There were 17 or 18 additions to the church. While in Nashville it was a great joy to see some ex-Mississippi preachers—brethren J. R. Kyzar, Rufus Beckett, William McMurray, and Dr. Charles Henderson. They are doing splendid work for the Lord.—J. Canzoneri.

The committee representing the Mississippi Baptist Convention wrote to our senators and representatives in Congress protesting against the licensing of liquor by the federal government in dry states. We have not yet heard from all the congressmen, but will give their replies later. A long letter from one government official informs us that it is not a "license" to sell liquor, but a "tax" on the sale of it. Of course this is a mere subterfuge. Everybody knows that a privilege tax is a license to sell, and anybody who sells without it is subject to prosecution, and anybody who sells with it is protected by the government. We hear much about city and county officers being bribed to protect liquor sellers, but here is a case in which the Federal government is giving a fee to protect the seller of liquor. It is morally nothing but a bribe. And so is every payment received by anybody for permission to do what is not right, to do what is morally wrong, whether accepted by an officer, or by a taxpayer or by the government itself.

Northern Baptists have 537 American missionaries of all kinds on the foreign field. With them are 10,000 native co-workers.

Evangelist Gipsy Smith is 77 years old and says he is preaching to larger crowds today than ever before. The Lord lengthen his years.

Our ambassador to Great Britain recently said: "My country has declared that it must stand on its own feet—at least until regard for treaty obligations has again become fashionable."

Pastors or churches wishing to contact Rev. E. D. Estes may write him at 1052 Central St., Jackson, Miss. He is one of the evangelists employed by the Convention Board, and is available as help in meetings.

We the U. S. made a generous gesture to the world recently by suggesting international cooperation in taking care of the Jews who are fleeing Austria and some other countries. Great Britain, and probably other countries, take them without any ado about it.

A committee of the First Church, Oxford, is working on a plan for a new building for their church. What these people start is likely to be done. But inasmuch as they have 400 boys at the University who come from Baptist homes, the rest of us could well afford to help them put up an adequate building.

Brethren C. L. McKay and E. J. Blackford, Mississippi students in the Baptist Bible Institute, are being graciously used of the Lord in a tent meeting at Van Winkle, a suburb of Jackson. There are good congregations and people are being saved. They adopt Paul's plan of preaching from house to house by day, and in a tent at night.

We have only three days for the business of the Southern Baptist Convention and it looks like some of the brethren are determined to spend a good part of that tinkering with the machinery. We have one committee to report on coordination, and another to report on better financial system. We do not so much need anybody to tell us how to spend the money as how to raise it.

We have never favored having in the Southern Baptist Convention a report on the state Baptist papers. Now most of the editors have come to the same position. The state papers have no organic connection with the Convention, and it is likely that after this year, this subject will not longer cumber the program of the Southern Baptist Convention, which has more subjects than time.

Speaking of a Congregational church in New England which abjures infant baptism, the Watchman-Examiner says: "Infant baptism is without Scriptural foundation and is an abuse of the logic of the process of redemption. It is an invasion of the sovereign right of a soul by forcing on it, in its period of helplessness, what our Lord wills it shall be free to perform at the age when it is capable of doing so."

Pastor Wm. Lowrey Cooper speaks in high praise of the work done, and the methods employed by Evangelist S. E. Tull. He sticks to the Bible, and his preaching homiletically perfect. The congregations grew for 15 days. The Sunday school attendance attained its maximum as did the B. T. U. Dr. Tull is the pastor's friend. Bro. Cooper is now singing for Pastor Wiley at Grenada, and says the pastor is doing wonderful preaching.

Pastor Zeno Wall of Shelby, N. C., will have Dr. W. F. Powell of Nashville, with him in a revival meeting May 15-29.

First page of Florida Baptist Witness last week was adorned with the likeness of Dr. D. H. Hall, pastor at DeLand.

We hear encouraging reports from the meeting in Mendenhall, where brother G. O. Parker is assisting Pastor C. C. Jones.

Mrs. W. G. Mize challenged First Church, Jackson, to put up one of the new buildings at the Orphanage in celebration of their centennial.

The Home Missions Council expects to sponsor summer schools for rural preachers in 36 state colleges this summer. Brother Baptists, if you don't do it somebody will do it for you.

It is said that at the funeral of Mrs. W. N. Wiggins in Dallas 2,000 Bibles were sent instead of flowers. They were to be distributed to those who needed them, as she had been doing for years.

We learn from Rev. W. A. Roper that the call to Rev. J. H. Avery by the Highland Church, Meridian, was enthusiastic and unanimous. The new pastor comes from his work as a student in the Louisville Seminary.

Dr. W. O. Carver is quoted as saying that the President of China is the only ruler in the world today who is trying to rule a great nation for the glory of God. He is the Christian ruler of the greatest heathen nation in the world.

The apostles announced a policy which is good for all generations when they said, "Select men to look after this business: we will give ourselves to the ministry of the word and prayer." Preaching and praying might well occupy a preacher's time.

The Supreme Court of the United States recently declared against an ordinance in Griffin, Ga., which prohibited the distribution of religious literature without license from the city. It ought not to take a supreme court to settle that question, a teacup full of common sense ought to be enough.

Statistics gathered reveal that in 1915, eighty per cent of Baptist students in colleges attended Baptist schools and only twenty per cent attended state schools, but that now eighty per cent of Baptist students in college are in state schools and only twenty per cent are in Baptist schools.—Ex.

We have read from the pen of Dr. Sadler of Missouri, the reason for his introducing the resolution on coordinating the work of the Southern Baptist Convention. It seems to me the coordination which he seeks, the prevention of overlapping is largely in the hands of each pastor and church. Every church determines its own program.

In the early part of the nineteenth century, the King of Holland appointed two learned ministers of the Dutch Reformed church, Drs. Ypreg and D. J. J. Durmont, the first a professor of theology in the University of Groningen and the other chaplain to the King, to examine the history of the Dutch Baptists. Their findings, which were published in 1819, stated: "The Baptists may be considered as the only Christian community which has stood since the days of the Apostles, and as a Christian Society which has preserved pure the doctrine of the gospel through all ages."—Watchman-Examiner.



## Sparks and Splinters

Rev. R. L. Ray, Jr., will assist Gaston Church, Prentiss County, in a meeting in August.

When two nationally prominent personages met recently in Washington they were said to have talked about "family affairs." Why not keep that closet door shut?

Dr. H. E. Watters, whose book, "Youth Makes Choice," was reviewed in the Record recently, died in Jackson, Tenn., April 15. He had been president of Union University.

Dr. J. P. Kirkland of New Albany will preach the commencement sermon for Blue Mountain College May 29, and Dr. R. G. Lee of Memphis will deliver the baccalaureate address June 1.

Beginning April 24th, Evangelist Selsus E. Tull of Hazlehurst, Miss., joined Dr. Edgar Barnett in a revival with the Seventh Church of Nashville, Tenn. This meeting will run to May 8th.

Pastor A. F. Crittendon has with him in a meeting at Ponca City, Okla., Rev. P. W. Murphy. During the first week there were 79 confessions of faith, and they were hopeful of as many more the second week. Since January 1 there have been 120 additions, about 100 by baptism. There were over 900 in Sunday school April 17.

Dr. Selsus E. Tull, Southwide Baptist evangelist of Hazlehurst, Miss., closed a two weeks revival on April 24th with the Southside Baptist Church of Montgomery, Alabama, of which Dr. W. Lowrey Cooper is pastor. This was a truly great revival and resulted in 49 additions to the church. Dr. Tull has held revivals in five different states since the beginning of the year.

Pastor A. E. Pardue welcomed six into the Magnolia church Sunday. The attendance was the largest in 18 months. It was a great day with the church. There were 210 in Sunday school. The evening service was well attended. A group of young people were awarded seals and diplomas for work completed in a recent B. T. U. study course.

Pastor L. S. Cole in twenty-eight months at Refugio, Texas, has welcomed 286 new members, more than 100 of them by baptism. Recently Rev. A. J. Holt was with him in a meeting and proved himself a great gospel preacher. Interest good from the first, and a great spiritual revival. There were 23 additions. The church is supporting four native workers on the foreign field, and contributes regularly to the Cooperative Program. The church people practice tithing. There is an excellent spirit of fellowship in the church.

When visiting a few years ago the old home of Thomas Carlyle in London, we were shown among other rooms the one in which Mr. Carlyle once "entertained" Ralph W. Emerson for one hour. It was said that the two literary geniuses sat in silence during the whole period and at its conclusion shook hands in a friendly farewell and declared they had a delightful time. Somehow we were reminded of this by the recent press reports of the visit of Mr. Henry Ford to President Roosevelt at the white house. They seem to have enjoyed one another's company immensely. Further than this deponent sayeth not.

We have found "Business Men of the Bible" an exceedingly interesting book. It is written by James C. Muir, archeologist, and published by National Publishing Co., in commemoration of their seventy-fifth anniversary. It is attractively bound, a real work of art. The contents are a revelation that has been dug out of the earth in ancient Asiatic cities and are enlightening as confirming the Biblical narrative and contributing more to our knowledge of conditions that obtained in those centuries of the long ago. The author tells you about business men and their business in such lines as agriculture, manufacturing, merchandising, architecture, salesman and advertiser, lawyer, doctor, politician, educator, etc. It is the putting together of source material from many places, and makes a most readable book.

The New Orleans Christian Advocate, and we presume the other Methodist papers, last week gave the space to memorialize John Wesley. This was an interesting and attractive number.

In a year's pastorate at Newton, Rev. R. A. Morris has welcomed 80 new members. Last Sunday he preached the commencement sermon for the Newton High School for colored people, and for the Stringer High School.

Brother E. D. Hurst of Laurel who has had a good part in enlisting men in the Brotherhood groups, makes request that in preparing the programs for the meetings of the district associations this fall the brethren will remember to include the Brotherhood work in the program. We hope this will be done, for it can be made as efficient a factor in all our work as the W. M. U. has become in its fifty years of glorious history.

The Baptist Bible Institute has received recently a gift of \$4,000, the first installment of a good sum left by the late W. R. Spight of Alabama, the income to be used for educating young men who are preparing for missionary work. The Institute has also, by reason of the gifts coming through the Hundred Thousand Club, been able to cancel another \$1000 bond of its past due indebtedness. Let the good work go on.

We heard a representative in the Mississippi Legislature describe the law-defying liquor business in Rosedale as the solution of the liquor trouble. You will read a statement in the Record this week from the pastor of the Baptist church in Rosedale which gives quite a different version of conditions there. It is courageous in him to do so, and we haven't any doubt that he is speaking the simple truth. The liquor business observes no law which it can safely violate where its interests are served by the violation. We hope the Governor will give this matter his attention.

Dr. W. O. Carver, who is chairman of the committee of the Southern Baptist Convention on preservation of Baptist history, announces that at the meeting of the Convention in Richmond the committee will recommend the setting up of a commission by the Convention, constituted of the History Committee and the Sunday School Board, for the purpose of procuring the preparation of a worthy and adequate history of Southern Baptists to be published by 1945, the centenary session. The commission is to involve no expenditure not specifically authorized. The Convention will also be asked to approve the organization of a Southern Baptist Historical Society. It is hoped to organize such a society at the meeting in Richmond. Further information will be found in the Convention Bulletin to be distributed in Richmond.

"Excuse our dust" is a phrase you may have seen on the back end of an automobile which passed you on the highway. It is just one way of saying, "We are in a hurry and have to go on ahead. You are traveling too slowly." Now when we read about the Federal Council or anybody else rushing in and taking the leadership in our churches in the matter of providing summer schools for preachers and inviting all Baptists to come to their party, we are somehow reminded of "Excuse our dust." If we don't want other folks to train and corral our preachers and give them their conception of rural ministry, why the remedy is to do it ourselves. And why not? Why should our boards and our colleges not have summer schools for preachers? It would work to the advantage of all concerned. No use to complain about somebody else beating us to it. If we propose to lead, let's get in front. Dr. J. M. Frost, early secretary of the Sunday School Board, was a great denominational statesman. He put the Baptist work on the map and in the lead. Dr. Van Ness and Dr. Holcomb are worthy successors. About everything that somebody else won't do or does not want to do is turned over to the Sunday School Board. But we have a State Convention Board and we have college property that could well be used to enlist, inspire, train and direct our preachers and other leaders. Put on your thinking cap.

At the statewide men's meeting (Baptist) in North Carolina, there were 300 men present.

Mr. N. A. Dunn, president of the Biblical Recorder Company in North Carolina, is made also business manager of the paper.

After six years as pastor at Bogue Chitto, brother Joe Canzoneri resigns to give his whole time to evangelistic work.

We understand the chamber of commerce of Memphis will invite the Southern Baptist Convention to meet in that city in 1939.

At this writing I am in Montgomery, Ala., in a great meeting with the Highland Avenue Baptist Church. There have been over fifty additions up to now.—J. Canzoneri.

It is said that by August 1 there will be six trans-Atlantic airplanes ready for service, making the trip from New York to London in 15 hours and carrying from 40 to 50 passengers.

Editor Tinnin of Louisiana nominates Dr. L. R. Scarborough for the next president of the Southern Baptist Convention. We do not know of anybody who would make a better president, nor of any man more deserving of the honor.

In an eight day revival meeting in which President L. R. Scarborough of Southwestern Seminary assisted Pastor Allen S. Cutts and the First Baptist Church, Pensacola, Florida, there were fifty-seven additions. Some forty-five of these were by baptism.

Pastor E. G. Evans had brother C. M. Day of Shaw with him in a five days' meeting at Benoit. There were eight additions to the church and the whole community much helped. Brother Day proved a true preacher of the gospel which he believes with all his heart.

We have not published in The Record anything about historic places in Richmond, Va., firstly, because we haven't room, and secondly, because the Convention lasts only four days and we don't see how anybody is going to have time for anything outside the Convention.

The Relief and Annuity Board of Dallas, representing Southern Baptists has published a booklet with an account of their 20 years of service. It shows a great ministry of helpfulness, gives a good account of its stewardship, and is well illustrated with likenesses of many of the officials.

A layman at the Baptist men's convention in North Carolina received hearty applause when he struck a hard blow at the liquor and beer business and condemned the state liquor stores. He also said that too many of our leaders in the churches are like the sons of Zebedee who want to sit on the right hand and left instead of being about the Father's business.

Baptists can not claim exclusive interest in temperance or credit alone for the support of prohibition. The bishops in their address to the Southern Methodist Conference in session in Birmingham said that the sale of alcoholic beverages is the heaviest drag on American business. The address says: "The Nation will not forget the solemn pledge of the President of the United States in promising repeal that 'by no possibility, at any time or under any conditions, at any place or under any circumstances shall that institution, the saloon, or its equivalent, be allowed to return to American life.' As a matter of fact, it has returned—nearly three times as numerous as before—and in a vastly more seductive form. More than a million girls are bar maids and in most states these places of sale are rendezvous of men and women alike."

THANK YOU—Rev. R. B. Patterson, Okolona; Bradford Missionary Church, Calhoun County; Grenada Baptist Church, Grenada; Moaks Creek Church, Lincoln County; Mrs. A. E. Dean, Arcola; Mr. A. M. Dickson, Kossuth; Miss Lora V. Smith, New Albany; Mr. J. T. Skilton, Goodman; Calvary Baptist Church Jones County; Parkers Missionary Church, Calhoun County; Rev. W. D. Wallace, Cleveland; Rev. F. Judson Chastain, Lexington; Mrs. F. N. Taylor, Percy; Mrs. Clarence Smith, Pontotoc; Main Street Baptist Church, Hattiesburg; Mrs. F. A. Mullins, Montroe; Mrs. E. C. Pitts, Brookhaven.



## THE OXFORD GROUP MOVEMENT

By Glen Eric Wiley

### III. What Does the Word of God Say to These Things?

The Bible says that we are to have no fellowship with darkness. One of the glowing endorsements, while the group was in Montreal, was given by the pastor of the Unitarian Church, and published in Montreal's leading daily. The modernist pastors of that city and other cities welcomed the movement and endorsed it heartily. And some of these men reject the supernatural Christ, deny the virgin-birth, are ignorant about the finished work of Christ, and deny the physical resurrection.

Speaking of this mixture of conservatives and modernists, Dr. Sam Shoemaker, rector of Calvary Episcopal Church in New York City, representative of the Buchmanites in this country, said: "Now the group is entirely tolerant about whether you are a Fundamentalist or a Liberal, or a Roman Catholic or a Seventh Day Adventist . . . Within the borders of this fellowship are Anglo-Catholics and Congregationalists, Quakers, Methodists, Baptists, Presbyterians and Lutherans." Now how can the Holy Spirit be the same guide for all these people? He is not the author of confusion. The Holy Spirit is in the world to glorify Christ, and some of these men bring reproach upon Christ. Is not the Holy Spirit grieved when those who dishonor Christ are recognized in fellowship?

The Bible says that preaching is to have a large part in the Christian program. The apostle asks how is faith possible apart from the hearing of the Word of God? And why does he ask this question? Because true preaching is the unfolding of the Word of God concerning Christ. Peter's preaching and all the preaching of the Book of Acts, except when Paul rehearses his conversion on the road to Damascus, is the unfolding of the Word of God concerning Christ. The exhortation of the Spirit of God is "Preach the Word, be instant in season and out of season, reprove, rebuke, exhort with all long-suffering and doctrine." (II Tim. 4:2.) The divinely ordained preaching is ignored in this spurious "first century fellowship," and something unscriptural is put in its place. How then can it be of God?

Finally, God's Word is plain when it tells us how to be saved. That Buchmanism has had great success in what they term "life-changing" is not denied. That hundreds witness to the fact that they were "changed" and are now at work to change others we do not question for a moment. But what we do claim is that this life-changing work is not of the Holy Spirit. The Holy Spirit manifests his power only when the Lord Jesus Christ is given the place which belongs to him. He is here to take the things of Christ and show them to us. When the atoning, sin-cleansing blood of Christ is not acknowledged; when such cardinal truths as the lost condition of man, his helplessness, the substitutionary sacrifice of Christ, justification by faith alone, the new birth, and the other truths we have mentioned before are omitted, the Holy Spirit is powerless. Other false cults, such as Christian Science, Unity, New Thought and the like profess to changed lives. They all deny that man is lost, that his nature is absolutely corrupt. Like Buchmanism, they mention the cross of Christ, but it is a bloodless cross. A bloodless cross is no cross at all. They have no use for the blood. This is the devil's master delusion: to change lives apart from the atoning work of Christ on the cross. Beware of it! Remember what the apostle said: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8.) And remember again, Hebrews 9:22, "Without the shedding of blood, there is no remission of sin." Once more: "The blood of Jesus Christ, his Son, cleanseth us from all sin." (I John 1:7).

"There is a fountain filled with blood, drawn from Immanuel's veins,  
And sinners plunged beneath that flood lose all



DR. W. E. HOLCOMB  
President

Mississippi Woman's College  
Hattiesburg, Mississippi

### DISTINCT PROGRESS MADE BY MISSISSIPPI WOMAN'S COLLEGE

Mississippi Woman's College at Hattiesburg, Mississippi, was admitted to full membership in the Southern Association of Colleges and Secondary Schools in 1926. Such recognition was accorded on the basis of \$300,000 invested endowment and a pledge of \$10,000 annually from the Baptist State Convention of Mississippi, the later amount being accepted by the Southern Association of Colleges and Secondary Schools as equivalent to the income on \$200,000.

Due to decreased resources of the Baptist State Convention, however, it was found necessary at the 1935 session of that body to withdraw the \$10,000 annual subsidy, at which time the college was authorized to launch a campaign for bringing her endowment up to a productive total of \$500,000. The following month, December, 1935, the Southern Association of Colleges and Secondary Schools placed Mississippi Woman's College on probation, pending success of the effort to secure the required endowment.

There have been three signal accomplishments by the college in the past two years, as follows:

1. The cooperation of local friends in Hattiesburg has again been demonstrated as substantial and inspiring. Led by a generous subscription from Mr. and Mrs. W. S. F. Tatum, the total response in Hattiesburg exceeded \$100,000 toward the further endowment of Mississippi Woman's College.
2. The Trustees of the institution were able to report to the Baptist State Convention at the 1937 session in Philadelphia, Mississippi, that a total of slightly more than \$162,000 had at that time been contributed and subscribed. This progress influenced and induced the Convention to assume responsibility for \$50,000 toward attainment of the goal sought.
3. The Convention's cooperation, in turn, made possible the request to the Southern Association of Colleges and Secondary Schools in the recent meeting at Dallas, Texas, that the probationary status of the college be terminated. Such report was cordially received and on April 1, 1938, Mississippi Woman's College was removed from probation. To the distinction of being the first denominational college for women in Mississippi to attain full membership in the Southern Association of Colleges and Secondary Schools, Mississippi Woman's College has now added the achievement of becoming the only college for women in the state to reach \$500,000 in endowment.

This recent success and the consequent high standing of the institution encourage alumnae

their guilty stains."

I cannot close this paper without acknowledging my indebtedness to a booklet by Dr. Arno Gaebelein, entitled "Buchmanism." It is for sale by our Baptist Book Store, Jackson, Miss., and is worth many times the price asked for it.

and friends throughout the world, to continue their cooperation toward further progress in the 1938-39 session and in the years that shall follow.

—BR—

Rev. H. H. Webb has resigned at Skene. His other churches will be supplied for a while by his son Charles until brother Webb's health is better.

Highland Church, Meridian, recently called brother Avery, a student in the Louisville Seminary, and it is presumed he will accept.

Next week we hope to publish in the Record the sermon to be preached to the Southern Baptist Convention in Richmond by Dr. E. P. J. Garrett of Conway, Ark. It will be well worth reading.

Rev. Wyatt Hunter, pastor at Lyon, was operated on April 26 at the Baptist Hospital in Memphis, for appendicitis. On the twenty-ninth he wrote us a card saying he was doing fine. Important events ahead, young man; hurry up and get well.

Pastor J. D. Franks preached and Rev. Felix Arnold conducted the young people's meeting in a great revival in First Church, Columbus. The Sunday congregations were the largest in the history of the church, and there were many additions.

Mobile Baptist Association, Mobile, Alabama, has just finished a simultaneous evangelistic campaign in twenty-six churches with Rev. H. S. Sauls, associational field secretary, directing this activity. There were more than 700 additions to the churches and a great spiritual awakening among the Baptists of the association. In preparation for the revival season there were more than 600 cottage prayer meetings held with 6,000 attendance. Over 10,000 visits were made in the interest of lost souls and the revivals. Central morning services were held with visiting ministers speaking. The director states that there was marvelous cooperation among all the churches. —H. S. Sauls.

Two students from the Baptist Bible Institute, brethren E. J. Blackford and C. L. McKay, are conducting a tent meeting at Van Winkle, just outside the city of Jackson. This is a growing suburban community, where the people have built good homes and there is no church of any kind in the neighborhood. For some time the people have been meeting in their homes for prayer and worship. Last summer open air meetings were held on Sunday, but no preacher has been called, nor has any given aid so far as we know. These young men heard of the situation and have been working from house to house by day and preaching in the tent at night. Good congregations have greeted them, and members of the Griffith Memorial Church, L. W. Ferrell pastor, have assisted in the work. Recently a lady offered to give a lot for a church. This is a good opportunity for genuine evangelistic work. You may help by remembering them in prayer.

Continuing a time-honored custom and one of her best loved traditions, Mississippi Woman's College is this year presenting a joint Parents' and Homecoming Day and May Fete on Friday, May 6. The morning program beginning at 10:30 o'clock in Tatum Court will be devoted to the Homecoming celebration. The junior class of which Mildred Ruth Ammon, Vicksburg, is president, is in charge. Their sponsor is Miss Corinne Byrd, head of the department of French, who is also serving as secretary of the alumnae association. Following the program a barbecue dinner will be served in the new dining hall. At 5:30 in the afternoon a colorful May Day pageant will be presented at the lily pool under the direction of Miss Agnes Ellis, head of the department of Speech Arts. Miss Byrd urges that all former students and parents remain over as guests of the college and make the trip to the Mississippi coast on Saturday, May 7, for the annual spend-the-day occasion. Many have already signified their intention to do so and a happy time is anticipated by those who have previously joined in this gala event.



# EDITORIALS

## FALLEN AWAY FROM GRACE

It may be that some who read this verse in Galatians (5:4) have been confused by it, due to superficial attention to the context, and to the use of the phrases by people who believe that some who have once been Christians have ceased to be such. There is much confusion in the world through failure to read thoughtfully the word of God, due to the habit of listening to the word of men without searching the scriptures to see "whither these things are so."

Of course everybody who studies the book of Galatians soon sees that in it are shown two conflicting conceptions of the gospel of Christ. Paul is very severe on those who turn away from the simple gospel of Christ and substitute something else in its place for the way of salvation. He evidently would have no sympathy with those people of our day who think it makes little or no difference what you believe provided you are sincere. He says, "If any man preacheth unto you any gospel other than that which ye received, let him be anathema." Just as Peter said to Simon Magus, "To perdition with you and your money," so Paul consigns to perdition those who pervert the gospel of Christ.

The perversion of the gospel about which he speaks is that which says, "It is all very well for you to believe in Christ, but that is not enough. Faith is very good so far as it goes, but it does not go far enough. You have just made a beginning: now you must set your faces and hands to keep the commandments of God. Begin at the beginning, get yourself circumcised and see that you live according to the precepts of the law. If you don't, then the devil will get you on the last lap."

Now nobody can truthfully accuse Paul of encouraging slack morals. He puts the obedience to Christ, to God, on a higher plane than ever before. The obligation to holy living is greater under the gospel of Christ than under the law of Moses. But it is an obligation imposed by love and gratitude for the saving grace of God, and not a means of securing the mercy of God in salvation. It is not any part of the gospel of Christ, not a means to the saving of the soul, but an achievement made possible by the salvation which has been given us in Christ.

These two things cannot be confused without making shipwreck of the gospel. It is to prevent this confusion that Paul pours out his soul in this letter to the Galatians. Over and over again he tells them that to pervert the gospel is to destroy it, to add to the conditions of salvation which he has given them is to take away the whole benefit of the gospel. That you can't have a gospel of grace and a gospel of works at the same time. You can't be saved partly by grace and partly by your own obedience. If you say that you are saved by grace, but you will have to live right, or you will be lost, is to say that grace is no more grace. You have taken all the meaning out of the word. You have robbed the grace of God of all its potency.

You can't even believe in salvation by grace and in salvation by works at the same time. The terms are mutually exclusive and contradictory. You must choose which one you will have. You can't have both. If you are going by boat you can't go by airplane. If you are going to swim you can't ride a horse. If you are going to have an allopathic physician you can't have a chiropractor.

And so Paul says, "Ye are severed from Christ, ye who would be justified by law; ye are fallen away from grace." There is only one way to be saved. But there are many wrong theories about the way to be saved. You can't cling to any wrong way and expect to be saved in God's way. The man who cleaves to the law of Moses, as his hope of salvation, whether Jew or Gentile is doomed to everlasting perdition. And any man who is leaning upon or depending on his obedience

## GOD'S FELLOW WORKERS

It hardly needs to be said after all these years of teaching and exhortation that the work of Christ can be done only by people in groups. John the Baptist was the last man that was sent out alone. When Jesus sent out the twelve and the seventy on their mission they went in pairs. When the Church at Antioch was directed by the Holy Spirit to go into the work of missions, they were told "Separate me Barnabas and Saul unto the work whereto I have called them." There is no exhortation so common in the epistles of Paul as that to unity in life and service, to fellowship in furtherance of the gospel. The work cannot be done single handed.

This means of course that we must unite our efforts, that we must do the work jointly. This is just another way of spelling cooperative. And it stands to reason by all the rules of logic and the testimony of experience that there can be no cooperation without a program. That is people who work together must agree on what they want to do and the way they want to do it. Most Baptists have come to agreement in this matter. They did not arrive at their agreement in a hurry. They have experimented in many ways, before they settled on their present plan. There is still to be sure a fringe of people who say they don't like the plan. This is their privilege and prerogative. Baptists believe in freedom and practice it.

It is incumbent on every Baptist as a Christian, if he does not like the plan agreed upon to fashion any other plan he may like, and to join up with any others of like mind, if there be any such. If he does not join up with somebody, it is certain he will not do any mission work on a large scale. Individual efforts there may be, but if all Christian people are to have any share in saving a lost world, they must work with somebody or through somebody. To refuse to do this is to refuse to have a part in carrying out our Lord's last commission to his people.

For a man to oppose a cooperative program is next door to idiocy or humbuggery. In saying this we have no desire to pass censorious or severe judgment. We simply have to face facts. And the sooner we face them the sooner we are going to find the will of God. Notice we say "a cooperative program," not "the cooperative program."

But observation and experience through many years convince us that people who oppose "the cooperative program," have no program, and no intention of having any. They are people who as a rule are simply seeking to justify themselves in doing nothing, by complaining about the way somebody else does it. We would not claim that any cooperative program is perfect in every detail. But if we wait until we find perfect people, or perfect plans before we are willing to do anything, we will never do anything. It comforts us greatly that the Lord is willing to work with and through imperfect people and imperfect plans. He has to do it, for there is no other kind. And if the Lord can do it, I can afford to do it.

But we haven't done the work when we have simply agreed on a plan. Our greatest need today is to get all our people to participate in the work as planned. It is said that half of our people do nothing in the matter of missions. I don't know how these figures are obtained, but they are serious enough. Can the whole world be saved with less than half our people working at the task? How shall the other half be enlisted? Here is the task of the pastor and of every separate church.

Here is another thing that needs to be made clear. If we do not support the cooperative program of the denomination, in which every

to God to save him has abandoned the way of salvation by grace. Or as Paul puts it, "He is fallen away from grace." It is a fall into the bottomless pit.

separate interest is included, then these separate interests will suffer and will eventually perish. I don't care how many spokes you have in a wheel, these spokes are of no use unless you have a hub and a tire to hold them in place. The separate boards and institutions are the spokes, but they cannot subsist separately. They must be kept together by the hub and the tire, that is by being included in the cooperative program.

We believe in and contend for the right to designate gifts, according as any Christian may be led to do so. But we had just as well get it into our systems that these objects to which the money is designated cannot survive except we support the cooperative program. Special designations which weaken the cooperative work will eventually destroy the very objects to which the gift is designated. United we stand, divided we fall. We must hang together or we will be hung separately. It is exceedingly unwise and hurtful for any individual giver to put all his money into one cause. Why put all your eggs into one basket, especially if that basket's own safety is tied up with the safety of all the other baskets.

And then there is the effect on the giver himself. Paul said to the Corinthians, "Be ye also enlarged"; we need to have a bigger, wider, further vision. We need to include in our sympathy and interest and support, everything which the Lord is doing in the world. Not to do this is to make one onesided, deformed, undeveloped. We need to be no longer children, but to grow up into Him who is the head, even Christ, till we all attain to the entirety of the faith, unto the fully grown man, unto the measure of the stature of the fullness of Christ.

A. L. Gillespie becomes B. S. U. secretary in Kentucky.

If you desire enrollment card for the Southern Baptist Convention, send your request at once to the Baptist Convention Board, Jackson, Miss.

Virginia has state liquor stores. The Hospital Board says that from 1928 to 1936 there was an increase in the number of inebriates treated from 114 to 626.

Mississippi College has 89 applicants for degrees in the present senior class, expecting to toss the tassel of the mortar board from left to right about the first of June.

At Drew the church revival continues. On April 24 there was probably the largest congregation ever assembled in the church. There were seven additions, two by baptism.

We are sorry to report that Rev. R. L. Breland whose department appears regularly in the Baptist Record is seriously ill at the Grenada Hospital. His family is with him. On Monday he was reported as holding his own.

Pastor D. H. Barnhill reports a fine training course at Pelahatchie for his B. T. U. workers. There were five classes attended by 58 people. Rev. A. W. Talbert of Jackson was in charge of the course of study and had helpers from Jackson in Mesdames Suber, Stockstill, Grantham and Brooker. Mrs. Barnhill conducted the story hour.

The Foreign Mission Board will keep daily open-house to the guests attending the Southern Baptist Convention May 8-15. Located in the center of Richmond on the southeast corner of Sixth and East Franklin Streets, the Foreign Mission Board Headquarters occupies the entire third floor. The entire staff joins Dr. Charles E. Maddry, executive secretary, in a hearty welcome to Southern Baptists.

Dr. Purser, Oxford pastor, is assisting Pastor H. C. Bass in First Church, Meridian. There was a house full of folks on Sunday with chairs in the aisles. Sixteen joined the church Sunday morning. The editor had the pleasure of supplying for Dr. Purser Sunday morning and evening at Oxford. There was a fine congregation and sympathetic attention. One feature of their work is a junior choir of children who have part in the worship at both services. It was our privilege to enjoy the hospitality of Dr. and Mrs. Longest, and the pastor's family.



## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

### ANOTHER ANGLE

Comments have been made on the recommendations to the Southern Baptist Convention for a business program. The principal criticism seems to be directed to the recommendation which provides for a budget for each participating interest of the Southern Baptist Convention. The objection, however, is to that part of the recommendation which specifies that when a participating interest shall have received the full amount of its budget for a certain year that it cannot receive designated gifts, or an additional amount until the other participating interests shall have received the full amount of their budgets. The point has been made that if a person designates his gift for the interest which has already received the full amount of its budget and the gift is not used as designated, that the giver's liberty is infringed upon. This point is certainly well taken and is very true insofar as the individual giver is concerned.

There is, however, another side to this question. When you study the principal of cooperation, it is found that individuals always in a common enterprise are likely to have to make some concessions. This is very true in Baptist work. Every separate individual member cannot exercise his liberty to the fullest extent unless all members of the group have the same ideals, purposes and destinations. The beauty of cooperation appears in self-abnegation, or in subordination, to the will of the majority. This is the price which one must of necessity pay in any democratic form of government, and the democratic form of government gives more liberty than any other form.

Now, let us suppose that in our denominational work we are similar to families. Each member of the family for which a budget is to be made agrees to accept a certain amount during the year for his individual budget. Suppose this member is so fortunate as to find, or receive, a gift which provides him with the full amount of what he expected to receive before the close of the year. Suppose some other member of the family for some reason is not receiving the full amount of his budget. It is certainly becoming in the one who has been over-paid to see that the other members of the family fare equally as well as he does. The interests which participate in Cooperative Program receipts constitute our denominational family. If these various interests agree at the beginning of the year on an annual budget, each should be interested in the welfare of the other members of the family. If for some reason a donor wants to exercise his freedom by giving to one interest an amount which will put it ahead of the others, no one can deny him that privilege, but that particular interest should be just as free to use the gift in seeing that the others receive their anticipated budgets and in sharing its gift with them as is the donor who exercised his freedom in making the special donation. Then in the event every interest at the end of the year has received the full amount of its budget, and if there shall remain with anyone, or all, a surplus, the family spirit would divide the surplus on the same ratio as they began the year with.

There is a fine principle in true cooperation, but cooperation does not end with cooperation in giving. It ends with cooperation in receiving. It also carries with it satisfaction on the part of participating interests which agree upon a budget for the year. Unselfishness will not reach out after an additional amount at the expense of other interests or for the sake of getting ahead of other interests. Southern Baptists have been talking cooperation for a long time, but so far cooperation has never been practiced in

all of its ramifications.

Personally, I favor the recommendation made by the special committee in respect to budgets. I believe the committee is reaching out towards the true ideal of cooperation.

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### OVERHEAD IN ACTUAL PRACTICE

The secretary of the W.M.U. called the writer's attention a few days ago to the fact that for the first three months of 1937 the Mississippi Baptist Convention Board office sent to the Foreign Mission Board out of Cooperative Program receipts \$3,213.45, and for the same period of 1938, \$5,133.75. This is true notwithstanding the fact that the Lottie Moon Christmas offering paid its proportionate part of the overhead. When designated gifts help to pay the overhead expense, the participating interests receive that much more from the Cooperative Program. This is another fine point on cooperation.

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### ORPHANAGE OFFICIALS OPPOSE OVERHEAD CHARGE ON BUILDING GIFTS

Orphanage officials have requested donors to send their gifts for the building program directly to the Orphanage in order that this fund may not have to pay a part of the Convention Board office overhead expense as ordered by the last session of the Mississippi Baptist Convention. The result has been that only a very small amount has come to the State Board office. One of those who favor cooperation is paying the overhead on this amount in order that there may be uniformity in the office affairs and in order that the instruction of the Convention may be carried out. Therefore, the full amount which has been sent to the Board office for buildings is being sent to the Orphanage without any overhead charge.

The State Convention Board cannot give credit to churches for gifts which do not pass through its office. Consequently, when reports are made to the Convention the Baptist denomination of Mississippi does not get credit for the full amount contributed. But if those contributing to the building fund desire the full amount to go the Orphanage without the building fund paying its proportionate part of the overhead expense, it will be necessary to either send it to the Orphanage proper, or for individuals interested in the uniform and cooperative plan to continue to take care of the overhead charge.

Those desiring to make contributions will please take due notice and govern themselves accordingly. This matter was brought to the attention of the Executive Committee, but the committee felt that it had no authority in the light of the Convention's action.

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### APRIL RECEIPTS

April receipts for 1938 are as follows:

Budget	Specials	5M Club	Total
\$10,221.88	\$11,525.83	\$2,104.45	\$23,852.16

Last year for the same period they were:

Budget	Specials	5M Club	Total
\$10,442.80	\$9,021.75	\$2,727.55	\$22,192.10

This makes four months in succession when receipts have surpassed the receipts of last year. If May receipts exceed May of last year, there will be a gratifying report issued soon after the first of June.

—BR—

The ministerial associations of Wisconsin are credited with abolishing slot machines and other such gambling devices in the state of Wisconsin.

In one week the Baptist Standard reported 1,444 additions to 29 churches. These Texas brethren have emphasized evangelism, and they are practicing it.

Dr. Oliver Lohr, Michigan pathologist, says that "so-called good liquor now legally sold is killing more people than bootleg booze taken during prohibition."

It would save the Baptists of Mississippi a lot of money if every subscriber to the Record would renew his subscription promptly without our having to send notice. Our postage bill is immense.

### MOTHER'S DAY

—o—

There's a little cottage yonder  
With a little mother in it;  
And my heart is singing to her,  
Like the trilling of a linnet.

She is not a stately lady  
With a purple robe upon her.  
She is just the sort of woman  
Humble folk delight to honor.

She's a kind and thoughtful neighbor  
With a busy hand that blesses,  
And her smiles are benedictions,  
And her words are warm caresses.

How her husband does adore her!  
He is still her ardent lover.  
How her children all extol her!  
Only God can be above her.

Every son and every daughter,  
With your roses red as blushes,  
Wear them for your winsome mother,  
Singing love-songs like the thrushes.

In the little graveyard yonder,  
There's a little mother sleeping.  
Such can never be forgotten.  
How her children still are weeping!

Her dear lips have had their kisses.  
How her eager ears have listened  
To the prattle of her babies,  
How her happy eyes have glistened.

Is there only dust, I wonder,  
Where there used to be a mother?  
God could never be so cruel,  
She is living still, my mother.

Wear a rose as white as she was  
When you buried her, my sister.  
It will warm her heart with rapture  
As it used to when you kissed her.

—David E. Guyton

Blue Mountain, Miss.

—BR—

Baptists of course do not believe there is any support in the scriptures for infant baptism. But that doesn't mean that we do not need to take our children to the church services. Jesus was taken to the temple when he was six weeks old. And it was his custom to go to the synagogue worship every Sabbath.

"Assimilating pains" is the phrase used by one of our Baptist editors in describing the possible trouble of Italy in trying to digest Ethiopia. That is about the nicest equivalent of a name for a common ailment we have seen—"assimilating pains," we will try to remember that hereafter when we see someone doubled into a knot by suffering around the belt.

The exhortation of one of our editors to all of us to hold in high regard all civil officers, and to abstain from unjust criticism of people who run for office, somehow reminds us of the advice that the late Captain W. T. Ratliff gave a preacher who asked his advice about running for political office. Captain Ratliff's advice was, "Don't do it; your opponents will accuse you of having committed every offense under the sun. And furthermore they will prove it on you."

There is strong intimation from Washington that the attitude of this country toward Spain has been determined in fact by Catholic people who are in the State Department. The "career boys," as they are called, seem to be made up largely of Catholics who have been prepared for service in this department by training in Catholic schools, and foisted upon the government by Catholic ecclesiastical politicians. The so-called neutrality toward the belligerents in Spain has worked only to the advantage of Franco and the Catholic hierarchy. And this has been manipulated apparently by Catholic subordinates while Secretary Hull had his back turned. It is the first time in history that rebels and insurrectionists have been given equal treatment with the government by other governments.



### SOME MYSTERIES

Mrs. H. A. Waggener

We are so glad that God wants us to understand something of His revealed mysteries; and indeed it is for His glory and our good that we need to know their meaning. The most humble of his children are permitted to have this privilege for He tells us in Cor. 1:26-30 "that God hath chosen the foolish, weak, base and despised things of the world to confound the wise and mighty." "That no flesh might glory in His presence," and that "Christ is made unto us wisdom and righteousness and sanctification and redemption."

Jesus said to His humble followers: "Unto you it is given to know the mysteries of the kingdom of Heaven." Paul tells of the mysteries that were given to him by revelation (Eph. 3:3). There is the mystery of this Gospel age in which we are now living, this dispensation of His marvelous grace, that He declares was hidden and kept secret from the prophets and saints of other generations. "We have access by faith into this grace." Let us appropriate more of it. This has been called the Mystery Age or dispensation of the blessed Holy Spirit. He also speaks of the mystery of the Gospel itself and of the riches of the glory of this mystery among the Gentiles, "Which is Christ in you the hope of glory" (Col. 1:25-27). In Eph. 5:33 our attention is called to the mystery of the relationship of Christ and His church, and in 2 Thess. 2:7, the mystery of iniquity. The books of Daniel and The Revelation explain the meaning of the latter, which we should study, for it will cause us to see the necessity of warning the unsaved to flee from the wrath to come; and better prepare us to meet our Lord when He comes for us. (1st Thess. 4:13-18.) One of the most profound mysteries is that the Jews and Gentiles are formed into one body in Christ in the church, and this is explained only on the grounds of the Blood of the Cross "So making peace." Nothing less than this could be able to break down "the middle wall of partition" that great obstruction formed by race prejudice, which prevents the flow of divine blessings into the hearts of both Jews and Gentiles.

There is one mystery in particular that we should not be ignorant of for we find in Rom. 11:25 these words: "For I would not (Gentile) brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part (not in whole) is happened unto Israel until the fulness of the Gentiles be come in." Dr. Jacob Gartenhaus explains this verse of Scripture in the wonderful book that he has prepared for us as a mission study, the book entitled, *The Rebirth of a Nation*. On page 59 we find this statement: "It was fore-ordained that Israel should reject him (Christ) temporarily in order that the Gentiles might accept him. Here again is an example of God permitting His people to be bruised that the world might be healed." Rev. J. C. Hoover, president of the Hebrew Mission in Denver, where there are more than 15,000 Jews, has written a book in which he gives seven reasons why the Gospel should be preached to the Jews first and then to the Gentiles also. He says that an understanding of this mystery should create in every Gentile Christian such a sense of gratitude toward the Jews that we would think appreciatively of every Jew and prayerfully hope for his salvation; for we know that he is where we otherwise would be; and that we are where he should be. Do we realize the truth of this striking but true situation?

The truth of this last named mystery is a well illustrated story of "The Gipsy Boy," which has been given in *The Scattered Nation* in a missionary magazine published in London, England. A good man and his wife had an only son. They did everything possible for him but the son turned out most unworthy of the love and care of his parents. He was disobedient and ungrateful and his conduct became so bad that they let him go wherever he would as a wanderer. In this

son's place they adopted a poor gipsy boy and treated him in every way possible as their own child. They put him in their son's room and gave him his books and clothing, but the parents could not forget their own son and at times would be found grieving for him. At such times the adopted son would become resentful and was guilty of showing the grossest ingratitude. Israel is that wandering son and Gentile Christians are the gipsy boy. May God give us an insight into His thoughts and hearts in reference to the Jewish people. When God let them go into captivity He said, "I have given over the dearly beloved of my soul into the hands of their enemies, my heart still yearns for him and my hands are still outstretched to save this disobedient people."

### SALOONS IN MISSISSIPPI

Rosedale is known as Mississippi's wet town, and quite frequently we have to read articles in our daily papers which portray that dark phase of the life of our little city that phase of which the God-fearing Christian people here are very much ashamed.

I regret to say that Rosedale, a town of nearly three thousand people does have three open saloons. Someone has been foolish enough to praise the system employed here in running these saloons. As pastor of the Baptist church I want to voice the opinion of every clear thinking, true Christian I have met. These saloons are a disgrace to any civilized community, and would not likely be tolerated in a pagan community that never heard the gospel of Jesus Christ. They are doing more to undermine and lower the moral and spiritual life of our city than all the other evil forces combined, because they are the mothers of the great port of other social evils. They are hot-beds of iniquity that poison the social life and do untold damage to the oncoming generations. We have fought them on every hand and have done all within our power to create sentiment against them, and our efforts have not been unavailing, because many have expressed a desire to see them go. I am sure that I voice the spirit of every true follower of our Lord Jesus in this community when I say that Rosedale does not want open saloons, we do not like this plan, nor will we like any other plan of selling whiskey to our people. It is a dirty rotten business, and dressing it up does not change the nature of it. We, the Christian people of Rosedale, are the victims of a very unusual circumstance, and we hope that our fellow Christians throughout the state will join with us in the prayer and in the fight for a bone dry city and a bone dry state.

I am happy to report that the Rosedale Baptist Church has by no means been asleep on the job. In the past year we have gone from half time to full time. We have doubled our budget, and steadily increased our gifts to the Cooperative Program. Our Sunday school is almost twice as large as it was a year ago and is still growing. Our W. M. U. under the efficient leadership of Mrs. J. H. Nutt has nearly doubled its membership, and has gone from meeting twice monthly to meeting every Monday in the month, and the ladies are doing a wonderful work. We are sending the Baptist Record to every family in our church, and getting good results. In short, our people are manifesting much interest in the kingdom work, and our watchword is "forward."

David T. Cranford.

Dr. A. C. Davidson who died recently in Alabama at the age of 91, left his library to Georgetown College of which he was once president.

The Baptist Bible Institute is whittling down its indebtedness, thanks to the Hundred Thousand Club. \$98,000 of the \$200,000 bonded indebtedness have been paid off.

Dr. T. F. Harvey welcomed 19 new members on the Sunday which marked the first anniversary at Gordon St. Church, Atlanta. During the month of April there were 36 additions, 24 of them by baptism.

### ORPHANAGE LIFE

Mrs. W. G. Mize

To one who has always been a part of a family thinking in terms of a few all the time, life on a campus will be entirely different. Bells must be used, punctuality adhered to, and a strict observance of regularity maintained. Yet there is sufficient time for the development of individuality, for making confidential contacts, and for enjoying the innumerable amusing incidents occurring daily.

There is plenty of work and play. All building work is supervised by the matron, all general work by the associate superintendent. The assignments are changed regularly.

Activity begins early. About 4:30 a. m. the barn boys go to milk; at 5 o'clock the first bell rings, and three high school girls rush to the kitchen and, with dietitian in charge, prepare breakfast. At 6 o'clock another bell calls the waitresses and 6:15 breakfast is served. Each waitress washes dishes from her table, resets it for dinner, tidies herself and room before grammar school bell at 8:30.

At 8 o'clock the bus—coupon—is loaded with fine boys and girls bound for Bailey Junior High and Central High. Before leaving the boys as well as girls put their building in order.

A colored cook comes on duty to prepare 12:00 o'clock dinner.

After school some 30 girls go to the laundry. By Thursday afternoon usually they are through with a wash of a couple thousand pieces. Smaller girls prepare fresh vegetables or fruits in season during the afternoon while boys spend time with chickens, dairy, and farm.

By mid-afternoon, several high school girls are busy preparing for the 6 o'clock supper. Each evening social hour is enjoyed before the bell calls all in. All the buildings conduct their own prayer meetings, and sweetly fervent indeed are the prayers offered.

All hours of the day, children may be seen on the grounds. The campus itself is very pretty. The children add much to its beauty as they play happily with each other, on the few swings and Johnnie stride.

Certainly there comes the sad moment when the newcomer finds himself perplexed. Our hearts go out to such as they adjust themselves to the new life. We see in it a happy, wholesome life. Lacking only one thing, the intimacy of a small family, the Orphanage gives to the child every advantage desired. It supplies training, social and educational development, companionship and love.

Someone has said "The world moves forward on the feet of little children." May these feet be so directed that the world will move toward a glorious and not a dismal future.

### KEEPING ON

I want to let go, but I won't let go.  
There are battles to fight  
By day and by night,  
For God and the right,  
And I'll never let go.

I want to let go, but I won't let go.  
I'm sick 'tis true,  
Worried and blue,  
And worn through and through,  
But I won't let go.

I want to let go, but I won't let go.  
I will never yield.  
What, lie down on the field  
And surrender my shield?  
No, I'll never let go!

I want to let go, but I won't let go.  
May this be my song  
'Mid legions of wrong—  
Oh, God, keep me strong  
That I may never let go!

—Author Unknown



## MY GOD WILL SUPPLY ALL YOUR NEEDS

(Among the missionaries remaining in China is Miss Blanche Groves, removed from Soochow to Shanghai. The following is taken from one of her letters coming to us by way of the McCraes, formerly in China, now in California.)

Yes I do want my life to testify that He is my Lord and King. Pray with me and for me that every remaining day, yea every hour of my life that I may truly forget self in my desire to be of use to my Master. That I may sincerely, "Seek first the Kingdom of God and His Righteousness," counting it unworthy to plead self-interest or to hesitate because of danger, realizing that after all, personal possessions, and personal safety count but dross as we think of our task of winning a lost world to Jesus Christ. We still have souls to work with, and to win. Yes, Chinese and Japanese souls. Will you not double your prayers for me as I double my efforts to win the lost about me? Yesterday as I entered Nantao a new Japanese guard gruffly halted me and asked for my pass. I told him I had something for him far more important than my pass. He asked what it was. I handed him a booklet "The Plan of Salvation" in Japanese. I told him if he would read it and accept it and commit his heart and life to Christ that it would give him a pass into Heaven. With a gracious bow and smile he took the booklet, thanked me, and let me pass. I breathed a prayer as I passed on that he, too, might find Christ and follow Him. Pray with me that the hosts of soldiers here may commit their ways unto the Lord. Yes, pray that we may exemplify Christ and His spirit as we daily contact Japanese and Chinese.

Christ can conquer in and through us, and us means you and me. Your prayers, the prayers of other Christian friends have strengthened, have steadied, have lifted me during recent weeks. I want you to rejoice now with me in the glorious privilege that is mine of being here, of having wonderful strength and health, of the golden opportunities that are mine. I wouldn't want to be anywhere else in the world at this time. Can't you, and won't you be glad and aren't you glad with me that I am here? And yes, you are here with me in spirit. I often feel you very near, I often feel your prayers, your presence.

Only one thing is lacking to make me abundantly glad. I do want so much to get back to Soochow. Our presence there would bring our Chinese back into the city from the hills and villages and places of hiding. It has been expedient that Chinese girls and young women especially, be as far removed from the army as possible. Japanese soldiers went to one mission school for girls. They demanded a certain number of girls from the lady missionary in charge. She asked what they wanted the girls for. They replied that they wanted them to do laundry work for them. The missionary tactfully told them she could under no circumstances allow the girls to leave the compound; but if they would send their laundry over to the school compound the girls would do it for them. They went on their way. No laundry was sent. At another place we have a very different story to tell. A small group of Japanese soldiers found a group of girls in hiding in a mission compound. They took them and put them inside a building, closed the doors and stood guard outside until all the soldiers had passed on through the town. They then followed on behind, after opening the door and telling these Chinese girls that they themselves were Christians and just wanted to protect them from the other soldiers. At still another place soldiers went to a mission compound and demanded to see all the buildings inside. One missionary started showing them about, quietly asking Guidance from above. Directly she began singing a hymn to the soldier walking near her side. With tears in his eyes he said, "I know that song, I am a Christian and I didn't want to come over here to fight but I was forced to come." She was an American and she could understand and sympathize for she well remembered how American young men were also drafted

for the army in the world war. Our hearts do go out to the Japanese Christians who likewise are sad and who deplore this war as much perhaps, as you or I, or our Chinese friends.

The most encouraging thing I've witnessed here, has been the way in which great numbers of people are turning to God and recognizing Him in all things. Revivals are going on in many camps and churches as well as in the hearts of individuals everywhere. In a revival this week in one of the churches here in Shanghai from one to two hundred people stand at each service to ask for prayers, or to confess Christ publicly, or to re-consecrate their lives to the Lord. Our pastors and evangelists wherever they are, out among the hills, or in the villages, or cities, are calling people to repentance and an acceptance of faith in Christ. One report comes of 300 conversions in one meeting out on an island, where refugees are. Throughout this great land there is going to come forth a purified type of Christian living. People here are already beginning to realize that "Christ is all, and in all." We are living in a new day in China. Regardless of the outcome of this war, life is going to be entirely different during this age of reconstruction and rebuilding. If any of you are laboring under the false idea that mission work is ended in China or that missionaries are no longer needed let me disillusion you right now. Our greatest fields of service and opportunities are just out ahead. Again I say rejoice with me in the glorious privilege that is mine of being here. Philippians 4:4.

## POWER OF LIVING TRUTH

Let the Holy Spirit pattern  
Every moment of your life,  
Then there'll not be time for Satan  
To instill his hate and strife.

Let love for fellow men decide  
In every social enterprise;  
You thus of truth a test provide  
The seeing world can realize.

Your life, lived in your neighbor's sight,  
In faith and love, with most appeals  
To shun the wrong and do the right;  
The Spirit's guidance thus reveals.

Not mere ecstatic visions prove  
The guidance of the Holy Guest;  
But constant, daily deeds of love,  
Which have our fellows blest.

He closest lives unto his Lord  
Who with Him walks midst sinful men;  
He best proclaims the holy word  
Who sets examples all may ken.

It is not abstract truth alone  
Will save the nations sunk in sin;  
But lives of suffering that atone,  
That sinners to their Savior win.

Of vain profession there's too much,  
Without the Spirit's vital fire;  
Which springs of conduct do not touch,  
Nor satisfy the soul's desire.

Not less of doctrine; more of life  
This weary, hungry world awaits;  
Incarnate truth must quell its strife,  
Must lead the road to heaven's gates.

Too long, too long has weakness dwelt  
Where God's almighty strength should live;  
But those sad souls who this have felt  
Have been too few the truth to give.

If all born of His Spirit's power  
Would only let that new life grow,  
There soon would come that happy hour  
The lost would their redemption know.

O Holy Flame! Kindle anew  
The fires that smolder in our souls!  
Till, blazing, with Thy cross in view,  
Our flame of love the lost enfolds.

Tis not by sermons, hymns nor prayers  
Men will from sin to God be won;

## LET'S GO

By A. L. GOODRICH, Circulation Manager

## LET'S GO

## Central Church, McComb

Pastor Bookter preached the commencement sermon at Mars Hill, so we preached for him. We found a house full for the night service.

Brother J. A. Parnell, the B. T. U. director, is leading the B. T. U. forces and doing a good job. The B. T. U. enrollment is 73 and 61 recently took the examination during study course week.

Pastor Bookter has a good financial system and it works.

Under the leadership of Supt. J. L. Johnson, the Sunday school is growing and plans are now being made for an educational building.

Central Church had about 70 additions during the past year and hopes for even more this year, but we are not surprised at the good things at Central. They have the Every Family plan.

Pike County's Record readers are listed as follows: McComb First, 22; McCOMB CENTRAL, 123; McComb Southside, 3; McComb 14; MAGNOLIA, 116, and 9 R.F.D.; TANGIPAHOA 10; Summit, 19; Holmesville, 1; Progress 31; OSYKA, 113; Fernwood, 8; Johnston Station, 1; Pricedale, 2; FRIENDSHIP 56; TOPISAW CHURCH 20.

## Union Church

It was our pleasure to preach the commencement sermon for the high school at Union Church. Prof. R. L. Wood is the superintendent and he must be a good one, having been at Union Church for eight years.

We saw the exception to the usual order. There were more boys in the graduating class than girls.

We'll never forget the hospitality of Prof. and Mrs. Wood. They even served frog legs and lots of 'em.

Prof. A. E. Mason is the popular pastor at Union Church.

Jefferson County subscribers are listed as follows: Union Church 13; McBride 1; Red Lick 2; Lorman 2; Fayette 2; ELMO CHURCH 20.

## Elmo, Jefferson County

Rev. A. Estus Mason is also the pastor at Elmo, giving them two afternoons each month.

We were to have gone to Elmo last spring, but a heavy rain stopped us within a mile of the church. It rained this time, but not until we got started. We took our time, the people couldn't leave.

With only about 40 resident members, this good church stands third in Union Association in Cooperative Program gifts. Each service sees a mission offering.

We presented the EVERY FAMILY plan—the pastor endorsed it and naturally the church adopted it.

## TO EF PASTORS

A good way to help enlist new members is to add their names to the Record list at once. Today's mail brought such names from two pastors. People had joined (one got married thus making another family) so the names came forth.

## MORE PROOF

March was the best month which our church has experienced in my ten years in Cleveland. The Sunday school attendance was larger, the congregations better, the spiritual life more evident. In money, \$1348.32 came into the treasury. The EVERY MEMBER plan helps!—Cleveland Baptist Church, I. D. Eavenson.

"THE RECORD DOES PAY"

Wanted: The address of Rev. Beecher Nicholson.

But living Christ His truth declares;  
That wins the victory for His Son.

—J. E. Gwatkin, B. B. I.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Corresponding Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson  
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

The Grim Reaper, death, has entered the home of another one of our state officers, Mr. and Mrs. J. H. Nutt, and claimed the only child, Jane Allen Nutt. She has been an invalid all her life and a great sufferer. This writer has never seen more devoted parents through these trying years. His grace has sustained and strengthened them. We extend to them our deepest sympathy through these lonely days.

Our district meetings—places and dates:  
Dist. 1—Vicksburg, June 6.  
Dist. 2—Marks, June 3.  
Dist. 3—Calhoun City, June 1.  
Dist. 4—Corinth, June 2.  
Dist. 5—Ackerman, May 31.  
Dist. 6—Philadelphia, May 30.  
Dist. 7—Wiggins, June 8.  
Dist. 8—East McComb, June 7.

We have a new Golden Jubilee playlet, "A Candle of the Lord," that can be obtained from W. M. U. Headquarters, Birmingham, Ala., for 10¢.

### MRS. MAUD REYNOLDS McLURE

At the close of a remarkably beautiful and fruitful life Mrs. Maul R. McLure died at her home in Columbus, Georgia, Friday, April 8, 1938. Funeral services were held in Chester, S. C., Sunday morning, and the body was laid to rest in Evergreen Cemetery beside the graves of her husband, Thomas E. McLure, and son Captain John Thomas McLure.

When the young Mozart died in 1791 a friend is represented as saying to the inconsolable young wife, who kept murmuring "He is dead! he is dead!" "Mozart can never die, never! He will always live in his immortal music." So this remarkably gifted woman of God will live forever in the spirit and soul of Woman's Missionary Union Training School of which she was principal for sixteen years. She will live on in the life and service of hundreds of students scattered around the world.

Still under the shadow of the inexpressible sorrow that enveloped the Training School when the news of her passing reached us, it is difficult to evaluate adequately her unique contribution to this institution and through it the larger Kingdom interests. Surely her life was divinely timed for where could Woman's Missionary Union have found another equal to the tremendous task that they assigned to Mrs. McLure in 1907 in asking her to become first president of their new venture, the Training School? This was pioneer work for Southern Baptist women and it would probably stand or fall according to the woman selected to set its standards and mark out its policies. Modest always about her own ability she refused to consider the work until her young college son changed the trend of her whole life and eternally influenced the destiny of the school by encouraging her to undertake the task.

A Bible dated September 6, 1907, and autographed in the distinctive writing so well known to her friends bears the scripture reference, Psalm 32:8, under her name and address, indicating that at the very beginning of this new commission she took as her watchword this sure promise of the Eternal Father, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." Those who

were closest to her never doubted that she lived and worked under the sure confidence that divine and personal guidance molded her every decision.

By nature and training she was endowed with rich and rare gifts for her life work. A fine family, a gracious home environment, education in the best schools of her day, experience as a music teacher in a fine Southern college supplemented the personal equipment of poise, charm, dignity, tact, practical common sense, an unfailing sense of humor, and a rich personal religious life.

The Training School grew steadily under her direction, beginning with an enrollment of 38 boarding and day students during the first session and reaching its highest peak one year before her resignation when in the 1921-22 session 186 students enrolled. Outgrowing the original building at 334 E. Broadway in a few years, a campaign for funds was started in 1914. The money was raised in a remarkably short period of time, the new building was occupied in the fall of 1917 and dedicated free of debt in May, 1918.

One of her major accomplishments was the beginning of the Good Will Center. Always far-seeing, she realized the advantages of coordinating practice work with class room instruction. She wanted to make service central in the training and preparation of Christian workers. The summer prior to the opening of the Training School Settlement (now the Good Will Center) she spent in New York studying at the School of Social Work and observing in the leading social and church settlement of the city. All that was best she incorporated in the plans for this new work. The year following the opening of the Center the local board reported "... under the able and sympathetic leadership of our principal, aided by Miss Leachman, ... there has been a veritable beehive of activity." The resolutions offered by the local board when she resigned included this item: "We wish to record that Good Will Center, under her care, has become the pioneer and exemplar of the personal service work of W. M. U."

When she decided to resign she seemed to be confident again of that sure guidance to which she had laid claim at the beginning of the work. Following the close of the World War her son had spent a long term in a government hospital recovering from injuries suffered in active service. On his return to civilian life she felt definitely impressed to make her home with him. In answer to a friend who tried to persuade her to continue her work at the Training School she said with conviction: "Tom spent all his youth in boarding schools. Now he needs and wants home life. What I could not do for him in his earlier years I want to do now." Then she added with a twinkle in her eye, "Besides it is better for me to leave while they still want me than to wait until they say, 'Why in the world doesn't that old lady get out!'"

Since the son's death several years ago Mrs. McLure has made her home with a niece in Columbus, Ga. Still living under the ideal of service that she sought to instill in her students, she took as her special responsibility a mothers' club in a mission conducted by her church. In a letter received from her in 1934 she said, "We are deep in the fascinating work of our mission, which looks as if it absorbs us more and more."

"God so loved . . . that he gave." A true child of God she loved and gave too—her son to her country, her self to God's cause, her service

wherever it was needed. Many rise up to call her blessed throughout the world.

March 1, 1938

My dear Mississippi friends:

How our hearts were gladdened when the postman came two days ago with mail—for it seems to come so seldom these days. This was big U. S. mail, numbers of letters, the some belated letters had sifted through occasionally. This time the papers came too, a big bag of them, eight Baptist Records all in a bunch from November 23 to January 13, and other papers, magazines, etc. You see we are having a feast of reading and catching up with things at home.

We are in the midst of happenings these days. Our Province seems in for her share. Our city is occupied. Things are unsettled round about everywhere. We were able to carry on along all lines until end of the year, our schools are still going and Bible class with increased numbers, hospital has its share, though so far not many from the present conflict. It has not been considered wise for me to go out into the village these days, though I was able to remain out with the evangelistic bands till middle of January. But now it seems wise to remain under the shadow of Old Glory. We are very busy right here for our compounds swarm with refugees, mostly young women and girls. So we are having the time of our lives giving the Gospel to many who were bound to their gods. Poor distressed people, how our hearts ache for them.

We do not anticipate much trouble right here. We have had some skirmishes out from city. Do help us to pray that these hard things will be the means of leading many to know Him whom to know is Life Eternal. Pray for this distressed land and for our neighbor. It would melt your hearts to hear the Christians here praying for them.

Our Father is with us, we feel no cause for alarm for ourselves and it is a great comfort to the people, both Christians and others, for us to be here. We are having marvelous opportunities teaching the refugees.

Yours gratefully,  
Pearl Caldwell, your missionary.

New York City is said to spend \$10,320,000 a year in relief given to aliens.

Catholics are forbidden, says Cardinal Hensley, to belong to the Oxford Group Movement.

Dr. Farris, vice-president of Stetson University and former editor of the Florida Baptist paper, recently passed away.

President White of the Biblical Seminary, New York, wrote to his congressman that super taxes were making it impossible for their usual givers to continue their contributions to the school.

A college for colored people offered to any responsible body who will take it and run it. We are afraid to mention where it is lest the Catholics grab it.

Dr. B. C. Land of Winnfield, La., and brother Joe Canzoneri are assisting Pastor C. S. Thomas in a revival meeting at Itta Bena. There were nine additions to the church in April.

One of our exchanges paints out truly that simultaneous evangelistic campaigns are not a new thing. They had them in Jesus' day and under his direction. He sent out the twelve, and later the seventy, to preach in all Galilee.

"Is a ton of coal very much, Papa?"  
"That depends, my son, on whether you are shoveling or buying it."—Ex.



## The Baptist Record

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your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
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729 Park Drive, N. E., Atlanta, Ga.

### TIDINGS FROM THE MOUNTAIN

Lowrey Memorial Baptist Church  
received a great blessing from God  
recently during the days of our  
annual series of meetings. This  
series proved to be a real revival  
and we are thankful and happy. Rev.  
Joe Canzoneri led the singing and  
all who have ever been in a meet-  
ing with him know how he radiates  
Christianity all the time and how  
successful he is in getting a con-  
gregation to sing. He rendered some  
special music himself, and did it  
well, but most of his work was lead-  
ing the congregation. Dr. W. W.  
Hamilton brought God's messages  
to us twice daily, and all who heard  
him were brought face to face with  
the claims of the Master. Dr. Ham-  
ilton is one of the very best preach-  
ers to whom it has ever been my  
privilege to listen, and he was used  
mightily of God here. He is pro-  
found in his thought, easily under-  
stood in his presentation, radiant in  
his personality, elegant in his man-  
ner, convincing in his appeal, mas-  
terful in his use of illustrations, and  
an all-round really great Gospel  
preacher. Surely Southern Baptists  
are exceedingly fortunate to have  
Dr. Hamilton as president of Bap-  
tist Bible Institute. Some of the  
visible results of the meeting were  
twenty-seven received for baptism,  
two received by letter, one profes-  
sion of faith to unite with another  
church, five answered the call to  
special service for our Lord, and  
sixty-one rededications of life to  
Christ. One person has been receiv-  
ed for baptism since the meeting  
closed.

These are sure enough busy  
times in the life of this pastor and  
of the church here. The undersigned  
has preached commencement ser-  
mons this spring for the Summer-  
land High School, Prof. H. L.  
Strickland, superintendent; for the  
Blue Mountain High School, Prof.  
W. J. Hill, superintendent; and for  
the Eupora High School, Prof. L.  
H. Jobe, superintendent. One eve-  
ning service of the church here was  
led recently by Prof. E. O. Sellers,  
Baptist Bible Institute, one morn-  
ing service was given to the Blue  
Mountain High School for the com-



Jerry Laurence Mize, age 14  
months. Adopted son of Supt.  
and Mrs. Mize, Baptist Or-  
phanage.

mencement service, Dr. Wilfred C.  
Tyler, Blue Mountain College,  
brought the message at another  
morning service, Dr. Fred. Smith,  
Greenville, brought the message at  
a prayer meeting service, and the  
service tomorrow night is to be  
given to the public installation of  
the B. S. U. officers for the ensuing  
year. At the last named service, Mr.  
William Hall Preston, associate  
Southwide student secretary, is to  
bring the message.

This church and community, his  
excellent family, his many friends,  
and the cause of Christ on earth  
sustained a great loss in the recent  
home-going of the Rev. R. A. Coop-  
er. I have known brother Cooper  
all my life, admired him greatly,  
and loved him sincerely. His life  
among us here in Blue Mountain  
was a real benediction. The present  
pastor here has been made happier  
and more useful because of the  
presence of this good man in the  
church membership and in atten-  
dance on the services. All of us are  
awaiting the article concerning Bro.  
Cooper written by Dr. J. W. Lee  
which appears in the Baptist Record  
this week.

J. S. Riser, Jr.

Brookhaven church will soon have  
the use of their new educational an-  
nex, built at a cost of \$25,000. The  
interior of the church auditorium  
has also been renovated and beauti-  
fied.

Bill: "I think I must have a real  
sense of humor, for whenever I see  
something funny, I have to laugh."  
Phil: "You must have a pretty  
tough time shaving."

Wee Dorothy saw a rooster flop  
his wings and crow. "Funny old  
bird," she remarked, "he spansks  
himself, and then cries about it."

### NEW WAY TO HOLD LOOSE FALSE TEETH FIRMLY IN PLACE

Do false teeth annoy and bother by drop-  
ping and slipping when you eat, talk or  
laugh? Just springle a little FASTEETH  
on your plates. This new, tasteless alkaline  
powder holds teeth firm and comfortable  
all day. No gummy, gooey, pasty taste.  
Makes breath pleasant. Get FASTEETH to-  
day at any good drug store. Accept no  
substitute.



Mrs. Dona Brister, matron of the building occupied by the boys  
and girls from 2-8 years of age, with the four larger girls who  
assist in caring for the children in this building.

### SOUTH LAUREL BAPTIST CHURCH

In twelve months time under the  
leadership of Rev. and Mrs. B. E.  
Massey from a struggling respon-  
sibility of the State Board to full  
time, with a budget more than sub-  
scribed, and all outstanding bills  
paid; from empty seats to a full  
house, a Sunday school of 27 to 209;  
from a Bible class of 8 to 96; from  
a B. T. U. of 23 to 109; from a W.  
M. U. of 20 to 37; from no Broth-  
erhood to one of 37 members; from  
no prayer meeting to one with an  
average attendance of 56 for five  
months. We have voted to place the  
Baptist Record in our budget. We  
have closed a great revival under  
the leadership of Rev. J. A. Barn-  
hill of Main Street Baptist Church

of Hattiesburg, with 31 additions, 23  
for baptism. We wish to congratu-  
late Main Street, Hattiesburg, in  
having this great man of God.

Elzy Richardson,  
Church Clerk.

Announcement is made of the ap-  
proaching marriage of Rev. Wyatt  
R. Hunter and Miss Elois Tolar,  
scheduled for June. The prospective  
groom is the well known and be-  
loved pastor of the churches at  
Lyon and Jonestown. He was for  
several years one of the State Sun-  
day school workers in Mississippi.  
The young lady is the charming and  
efficient church secretary at Le-  
land. They are both deserving of the  
best, and we wish for them long  
and useful and happy years togeth-  
er.

Remember Sunday, May 8th

## MOTHER'S DAY

Make Cash Offering for the Boys and Girls  
of the Baptist Orphanage. A liberal offering  
from every Church, W. M. U. and Auxiliaries,  
Sunday School, B. T. U.'s with every member  
of every Baptist Church cooperating will be  
appreciated. This offering to be used jointly  
for Current Support and Building Fund.

## Baptist Orphanage

W. G. MIZE, Superintendent

Jackson, Mississippi



## Sunday School Lesson

Prepared by  
L. B. CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

### Lesson for Sunday, May 8, 1938 COOPERATING IN SERVICE Lesson Text: Mark 9:30-41

**Introduction.** This lesson follows immediately in Mark's story the lesson of last Sunday on the healing of the boy who was in possession of the dumb and deaf spirit. So the incidents of today's lesson took place some five or six months prior to the crucifixion. He had elicited a confession of faith from His disciples. His purpose being, no doubt, that He might learn of them whether they at length knew Him by the discernment of faith to be what He really was, or if they were still in doubt as to His person and mission.

He got the answer from the disciples, and it showed that they had learned the truth as to His identity. "Thou art the Christ, the Son of the living God" (Matt. 16:16), said Peter, thus boldly confessing His Messiahship and Sonship. From the hour of that confession, Jesus began to tell them that He must suffer and die, and on the third day rise again. His public ministry is now drawing to an end, and He is preparing His disciples against His rejection, crucifixion, and death, with the sore trials these events would bring to them.

Departing with His disciples from the region of Ceasarea Philippi, He passed rapidly through Galilee again. In this journey southward, He was intent on privacy. He had performed numerous marvelous works among the Galileans, and they had paid little heed to Him, so now they were to witness no further miracles, they were to enjoy no further blessings. He would henceforth confine His teaching largely to His chosen disciples.

#### I. The Prophecy of His Passion. (Vv. 30-32).

"The saving Christ offers atonement as the source of service" (Moore, in Points for Emphasis). He began to show His disciples that he was to be delivered into the hands of His enemies, "is delivered," is the language of the A. S. V., as though it were an act already accomplished, as, indeed, it was, from the standpoint of the providence of God. "Him, being delivered up by the determinate counsel and foreknowledge of God," is Peter's language (Acts 2:23). He tells them that He is to be killed, but He links with this assertion the twin assertion of His resurrection. The disciples did not understand how this could be. They had their minds set upon the earthly kingdom, so His announcement concerning His death and resurrection could not find room in their thinking. They could not understand how He could rise again, because they could not see how He could die. The Christ whom they had conceived could not die,

but the Christ of Prophecy could die, and the Christ of history, the Christ who was talking to them did die.

I said their ideas concerning the kingdom were in their way. They were expecting a material kingdom, and they wanted it very much. We have a class of millinarians, take your choice, guess as to which, who have among them good brethren whose ideas of the kingdom are just about the same, it seems to me, as those of the Pharisees of Jesus' day. I think it accords with the teachings of the scriptures all the better for those who study the life of our Lord to remember that He taught that the characteristics of His kingdom were always to be found within the realm of its nature, and that its nature is spiritual. Is He coming back some day and set up a political kingdom and appoint one of my good brethren governor of New Orleans with full authority and power to clean it up? Well, I should be mildly surprised.

But He was to rise from the dead, do not forget that, and He actually rose, do not doubt that, and He is coming back, in His own manner and in His own time, and don't forget it. His resurrection rescued Him from death, and rescued His followers from despair. It rescued their faith from the realm of vanities and gave substance to their hope. And their glorious hope is that He will come back some day to claim as His own those who have been faithful to Him. I am sure that we shall see Him and know Him and serve Him, and that is enough for me just now.

#### II. AN ILLUSTRATION OF THE SPIRIT OF SERVICE. (Vv. 33-37).

When they had arrived at Capernaum and were in the house, He asked what they had been arguing as they walked along the way. I suppose He knew what they had been debating, but He wanted one of them to tell Him, in order that the speaker might define the issue among them, and that by being told by one of them the true nature of the matter under discussion might appear. You get a hazy sense of right sometimes. It does a lot of good for you to state the matter to yourself. When you have done a deed of honor or of shame, and you strive to tell even yourself just what it is you have done, you are far more likely to arrive at a full appreciation of the real nature of your deed than if you allowed it to lie in your mind a sort of formless thing. Have you purposed to do something? Have you sat and said to yourself, "Now, just what is this

thing which I propose to do? When you have stated the real nature of it to yourself—well, sometimes you will not do it.

So He asked them what they had discussed, and suddenly it occurred to all of them that they did not care to tell Him. There was just something about the subject of their discussion which seemed to them a bit out of keeping with their association with Him. Did you make a plan or cherish a hope which you would just a wee bit rather your Lord did not too closely inquire into? Of course, I need not tell you what it would be best for you to do about that plan or that hope.

But He went about illustrating to them the nature of the people who render service acceptable to God. He sat down, thus assuming the posture common to teachers in that day, took a child and set him in the midst of them and, when they had riveted their attention upon the child, He took the child in His arms and said, "Whosoever shall receive one of such little children in my name, receiveth me; and whosoever receiveth me, receiveth not me, but him that sent me" (Mark 9:37).

"One of such little children," means anyone of similar childlike spirit and disposition, one who is

of a disposition lowly, unambitious, and unexact. Here again He was teaching them the nature of His kingdom. It is not patterned after this world, with its policy of self-seeking; humble service is the badge of spiritual worth. The chief among Christians is one like a child of simple trust in the wisdom and goodness of the father.

"In my name," defines the motive of reception. It means the distinct recognition of Christ's authority and command, and it therefore lifts the motive above mere human kindness and benevolence. Human kindness and benevolence undoubtedly bring blessings to those who exercise them, but that of which Jesus is speaking here, is something much finer than any merely human

(Continued on page 15)

## Spring! Nature is awake ... are you?

That logy feeling you call "spring fever" may be just constipation. If it is, try the remedy that comes from Nature's own laboratory—purely vegetable Black-Draught.

Black-Draught sets the lazy colon to work again and brings prompt, thorough relief. More, it tends to leave the colon working regularly. Depend on Black-Draught, the "laxative of the South."

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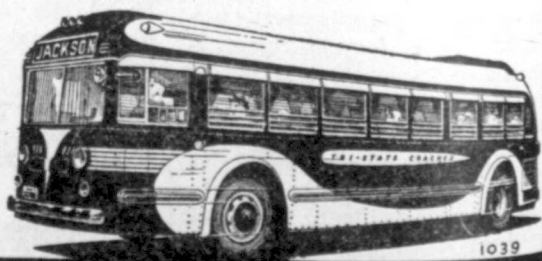
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## Sunday School Dept.

E. C. WILLIAMS, Secretary  
JOHN A. FARMER, Associate  
MISS RUBY TAYLOR, Elementary Secy.

Mississippi Baptist Assembly,  
Hattiesburg, July 3-8.

South Mississippi Sunday School  
Clinic, Brookhaven, May 29-June 5.

Sunday, April 17, West Point  
Sunday school reached its all-time  
high with an attendance of 504, and  
Crystal Springs did the same with  
455 present. Some are busy.

### Vacation Bible Schools

The outlook for 1938 is very  
bright and hopeful. The following  
are a few typical expressions re-  
garding these schools:

"We plan a Bible school in our  
church again this year. This has  
become a regular part of our church  
work, and we select our superinten-  
dent when other church officers are  
elected."—C. W. Thompson, pastor,  
Liberty.

"I purpose to have a vacation  
school in our church. I feel that  
these schools are helpful to all con-  
cerned. Last year most of our ad-  
ditions to the church by experience  
came from our vacation Bible  
school."—R. L. Breland, pastor, Cof-  
feeville.

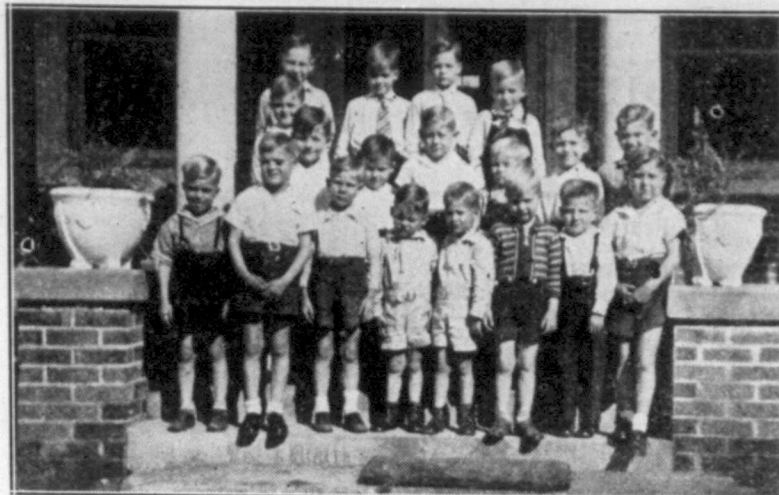
"We plan a school in June, and  
would not think of not having one.  
We believe the vacation school is  
most essential to our work."—J. W.  
Fagan, pastor, Second Ave. Church,  
Laurel.

### Announcing Our New Cradle Roll Day Program

"This Little Child Of Thine" is  
the name of the new Cradle Roll  
Day program. There is every indi-  
cation that the day will be more  
generally observed this year than  
ever before. We are especially de-  
sirous that newly organized depart-  
ments shall take advantage of this  
opportunity to recognize the babies  
and their parents, and to help other  
departments of the Sunday school  
to understand the plan and purpose  
of Cradle Roll work. Free copies  
of this program may be secured  
from our state Sunday School De-  
partment. We shall appreciate your  
cooperation in promoting the ob-  
servance of the day in your church.  
We are grateful for these words  
from one of our fine Cradle Roll  
workers, "I have twenty-three homes  
on my Cradle Roll and I have visit-  
ed these mothers and asked if they  
would cooperate with us in observ-  
ing Cradle Roll Day? Each one said  
they would be glad to do so. We are  
working hard and I really feel that  
the Lord is working with us, by  
getting the babies we are reaching  
more mothers in Sunday school  
work."

### 55 New Cradle Roll Departments

Congratulations! to every pastor  
and Sunday school superintendent  
who has had a part in organizing a  
Cradle Roll in their own church. It  
is not too late to take advantage of  
the free introductory Cradle Roll  
Outfit and get one started in your  
church. Help us reach our goal of  
100 new Cradle Roll departments in  
Mississippi.



Nineteen fine little boys who are very happy in their new  
building at the Baptist Orphanage.

Congratulations to the following  
100 churches, their churches, their  
pastors and chairmen of the Five  
Thousand Club.

In the early part of March we  
wrote the chairmen of the different  
churches which have memberships  
in the club, urging them to try to  
get the members to pay for the first  
three months of 1938, getting the  
money to Dr. Gunter by March 31.

According to our records the fol-  
lowing churches have sent in \$3 or  
more for each membership. In sev-  
eral instances this was made pos-  
sible through one or more large  
contributions. If any mistake has  
been made, please call our attention  
to it.

Several other churches lacked only  
a few dollars, and some few failed  
to get the money here by March  
31. We are sorry we could not add  
these to the list. Let's get a good  
start this time.

Let me urge every chairman, ev-  
ery pastor, and every Five Thousand  
Club member to do his best to make  
his church 100% in April.

Yours for paying our debts,

H. T. McLaurin.

County, church and chairman fol-  
low:

#### District 1:

Copiah: County Line, Mrs. W. A.  
Clement.

Hinds-Warren: Antioch, Mrs. Geo.  
Cotton; New Salem, F. D. Stovall;  
Raymond, Rev. R. L. Wallace; Utica,  
Mrs. Owen Williams.

Rankin: Hickory Ridge, Mrs. Es-  
tus Smith; Mt. Creek, Earl Clark;  
Pearson, Mrs. Louella Furr; Steen's  
Creek, Mrs. W. A. Rogers; Rehoboth,  
Rev. C. L. McKay.

Simpson: Mendenhall, Mrs. Burl  
Hamrick; New Bethlehem, Rev. B.  
E. Phillips.

Yazoo: Bentonia, Mrs. W. P. Shep-  
herd.

#### District 2:

Bolivar: Shelby, Rev. J. J. Bur-  
son.

### OLD RELIABLE PALMER'S "SKIN SUCCESS" OINTMENT

Has Always Been the Standby of  
Many Families of the South

Two and even three generations ago, the  
grandmothers of our best Southern families  
were reading about Palmer's "SKIN suc-  
CESS" OINTMENT in their religious papers,  
just as you are now reading about it. They  
knew there was nothing better for skin and  
scalp irritations, itches, and for surface  
pimples, blackheads, bumps, and blotches.

You can't do better than to keep a supply  
of this fine OINTMENT in your medicine  
chest. Be prepared by having this 98-year-old  
reliable standby always on hand. 25¢ at drug  
counters everywhere. Ask for the genuine.

Deer Creek: Belzoni, Mrs. J. A.  
Anderson; Leland, Miss Elois Tolar;  
Rolling Fork, Mrs. Thomas Brand.

Leflore: Money, C. B. Turner;  
Schlater, Mrs. J. C. O'Neal.

Riverside: Belen, Mrs. R. D. Mc-  
Charen.

Sunflower: Rome, J. D. Salmon;  
Sunflower, Mrs. C. K. Holland.

#### District 3:

Benton: Ashland, W. B. Gresham.  
Calhoun: Macedonia, Cordie Mae  
Simpson.

Grenada: Hardy, Mrs. T. W. Good-  
win.

Marshall: Pleasant Grove, Rev.  
D. M. Renick.

Panola: Sardis, Rev. W. R. Storie.  
Tate: Mt. Zion, Rev. J. A. Huff-  
statler.

Yalobusha: Oakland, Mrs. Luke  
Wallace.

#### District 4:

Alcorn: Corinth, First, J. W.

Vassar; Rienzi, Rev. Clarence Palm-  
er.

Chickasaw: Van Vleet, Miss Louise  
Davis.

Lee: Harrisburg, Rev. H. G. West;  
Nettleton, Mrs. G. A. McDuffie;  
Tupelo, First, Mrs. C. P. Long.

Monroe: Smithville, Rev. J. A.  
Rogers; Harmony, Rev. J. A. Rog-  
ers; New Prospect, Rev. J. A. Rog-  
ers.

Pontotoc: Woodland, Rev. J. A.  
Rogers; Duncan Creek, Rev. E. B.  
Hall.

Union: Jericho, C. D. Williams;  
New Albany, Rev. J. P. Kirkland;  
Harmony, Rev. T. C. Hodges.

#### District 5:

Clay: West Point, Mrs. J. M.  
White.

Columbus: Columbus, Calvary;  
Pleasant Hill, Mrs. Grace L. Dod-  
son.

Oktibbeha: Longview, Rev. A. H.

(Continued on page 14)

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YOU'RE CERTAINLY  
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**WHY NOT?**  
MOTHER GIVES ME  
MRS. WINSLOW'S SYRUP  
WHEN I FEEL GRUMPY.

It's no wonder that Bill feels so good — for Mrs. Winslow's Syrup is a grand old remedy that has been easing little ones of constipation, gas, acidity and colic for over 100 years. Prepared exclusively for children, its mild and easy action is just right for delicate systems. That's why mothers everywhere depend on Mrs. Winslow's Syrup. They know it's safe — as well as sure. At all drug stores . . . Only 35¢.

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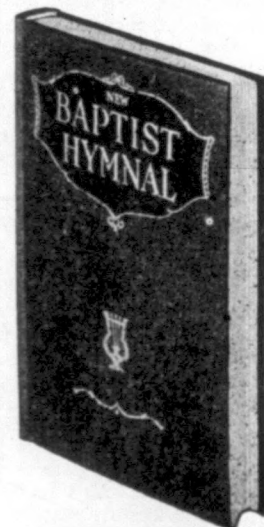
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# The Children's Circle

MRS. FRANCES LIPSEY STEELE

My dear children:

Next Sunday is Mother's Day. Of course, you had already thought of it and have been planning the nice things you can do for mother on that day. Probably you already have a little gift for her tucked away in your hiding place waiting for Sunday to come. You don't know the joy that your remembering her in a special way on that day brings to her. Maybe you will understand better when you have some little girls and boys of your own. But I'll tell you what I have seen on Sunday morning or Monday, afternoon or sometime when mothers had the chance to get together. I've seen them with the happiest expressions on their faces proudly display to one another those gifts of love from sons and daughters and actually brag about the beautiful things their children had done for them. And each mother thought that her own Tom or Bill or Mary had been the most thoughtful and dearest of all, no matter how small or inexpensive the gift.

In observing this day, why not make the whole day her's and not let it end with the gift? There are so many things that willing hands and hearts of sons and daughters can do to make the day lighter for mother. You can find those things I know. And since she is not your mother for just a day, but for all the time, you will want to do those helpful, thoughtful, loving things all the year through. There is a pretty little song that I used to hear sung in the Primary department at Sunday school that I thought expressed the idea well:

"All through the year I try to do The things that show my love to you, And not be happy just to say 'I love you, Mother,' on Mother's day."

And another thing (as our friend Andy Gump says) let's not forget the children who have no mothers. Let's remember to provide for them the things that their mothers and fathers would have been happy to provide if they had lived. I know you won't forget our children in the orphanage on this day.

A lovely letter from the Primary department of the Magee Sunday school brings good wishes to all the members of the Children's Circle and a generous donation to our memorial fund. We want all these little folks to think of this part of the Baptist Record as their page and write often.

Our friend from Gloster writes again and doesn't forget to send her tithe. We'll soon feel like friends of long standing, won't we?

We have a new member this week, Juanita Brinson, that we are pleased to hear from. She sends us an excellent verse from Proverbs. We are so glad to count her one of us and hope to hear from her again soon.

Marcella Russum tells us that her school is out and that since she won't be so busy now she will have more time for the Children's Circle. She is sending a gift for the orphanage too.

I have another puzzle for you this week and answers for last week's puzzle. See if you filled all the blanks exactly right.

Our financial statement this month is a little low. But with the help of all of you we will do better next month. And let us not forget our scholarship at the Baptist Bible Institute. We can not do a more fruitful work than to help in preparing a Christian young woman for better service. We want to have a part in that, I'm sure. If each one of us will do what we can we shall, month by month, have what is needed.

With love,

Mrs. Frances Lipsey Steele

## BIBLE STUDY

Prov. 13:7: There is that maketh himself rich, yet hath nothing.

Naboth, a man of the city of Jezreel, had a vineyard right next to the palace of Ahab, the king. Ahab greatly desired this vineyard for himself to make a vegetable garden.

He was so covetous of it that he approached Naboth with a proposition, saying, "Give me, I pray thee, thy vineyard that I may make a garden of it and I will give thee a better vineyard or I will pay thee the money for it."

But Naboth refused because he valued the little place he had received from his father and his father's father. Besides the Lord had told the Jews many years before that they were not to sell the land that had been passed down from father to son. So Naboth could not be persuaded to sell or trade his vineyard. When Ahab failed to get the piece of land that he wanted, he went home, went to bed, turned his face to the wall, refused to eat, and sulked.

When Jezebel, his wife, saw him like this, she asked, "Why are you so sad? Why won't you eat?"

Then Ahab told her "I want Naboth's vineyard to make me a vegetable garden and I offered either to give him a better vineyard or to pay him for it but he refused both."

Jezebel scornfully asked "Are you king of Israel and can't have a little piece of land that you want? Get up," she said, "and eat and be merry. I'll get what you want for you!"

Then she wrote letters to the leading men of Jezreel and said "Proclaim a fast and arrest Naboth and bring him to trial. Get two men to testify against him that he cursed God and the king, then take him out and stone him to death."

She sealed this with the king's seal and sent it. The men of Jezreel were so weak and so afraid of the wicked queen, that they did exactly what Jezebel had commanded. They proclaimed a fast, brought Naboth before them and brought in two worthless fellows who testified that Naboth had cursed God and man. This was a sin worthy of death, so Naboth was taken out and stoned. Immediately they sent word to Jezebel that her orders were carried out.

Jezebel, pleased with her easy victory went to Ahab and announced to him, "Naboth's vineyard is now yours because Naboth is dead. You may go and take possession."

Ahab went to look over his new vineyard and enjoy it but as he entered the gate he saw, coming to meet him, the stern Elijah. Ahab had had experience with Elijah before and even at a distance he could recognize the strong, hairy man of the outdoors, wearing the leather girdle about his loins.

Ahab was very much afraid when he realized that his sin was known and he cried out, "Hast thou found me, O mine enemy?"

Elijah answered, "I have found you because you have sold yourself to do evil. You have killed and taken possession. But you shall have no joy from this vineyard because the Lord is going to bring evil upon you and cut off your house from being king. In the place where the dogs licked Naboth's blood, shall they lick your blood, and the dogs shall eat Jezebel by the walls of Jezreel."

All of this came to pass as the Lord spoke through Elijah, for Ahab was struck by an arrow as he rode in his chariot. The blood poured out of the wound and he died. His chariot was washed at the pool of



A fine group of high school girls who have been living at the Baptist Orphanage for a number of years, and have been supported by the Baptist denomination of Mississippi. These girls now live on the third floor of the junior girls' building. They, together with another group will soon move to the two-story twelve-room residence formerly occupied by the superintendent's family which also contained the administrative office.

Samaria and the dogs licked the blood. Jezebel was thrown from an upper window to her death. When servants went to get her body for burial, the dogs had eaten it.

They had through murder come into possession of the riches they sought, but it brought no happiness, only punishment and suffering.

Magee, Miss.

April 22, 1938.

Dear Mrs. Steele:

Here is \$4.10 that we would like to give to add to the memorial fund honoring Mrs. Lipsey. This amount has been collected by celebrating our birthdays for a long, long time. We just hope this fund will grow large enough to do something really helpful and that will be worthy of being named for one so gentle and kind to all. We are proud to have a part in it.

Best wishes to you and all members of the Children's Page.

Primary Sunday School Dept.  
Magee Baptist Church.

How we do thank all the girls and boys who had a part in this fine offering! This ought to make everyone of them a member of our children's circle. We are not forgetting to thank the nice lady who wrote this letter for them, either. Your gift will help to do something very worth while in one of our new orphanage buildings.—F. L. S.

Gloster, Miss.,

April 27, 1938.

Dear Mrs. Steele:

I am sending my tithe for April. I enjoy the puzzles. In fact, I enjoy all letters and Bible stories, too. I hope more of our Gloster Baptists will do like Miss Cox, and help this good work.

Come on Gloster Baptists, let's get in the lead.

Lovingly,

The Same "Friend."

We are so glad to hear from you again, friend. You are very encouraging with your kind words and your good offering. Thank you.—F. L. S.

Star, Miss.,

April 28, 1938.

Dear Mrs. Steele:

I would like to become a member of the Children's Circle. I like Proverbs 15:1: "A soft answer turneth away wrath: but grievous words stir up anger." Will you please send me a book of Proverbs?

I am twelve years of age. I wish I could send some money for Mrs. Lipsey's memorial, the Baptist Orphanage and other things. Probably I can in the next letter I write. I will try to pay dues, etc.

I am welcoming you as our new leader. I hope God and his richest blessings will make you succeed in your work.

From a new member,

With love,

Juanita Benson.

Juanita, we are delighted to have you become a member of the Chil-

dren's Circle. Just save up your pennies and nickels and dimes and the first thing you know you'll have something if you want to make an offering through this page! I'm glad to send you a copy of the Proverbs, because I think you have chosen a great verse.—F. L. S.

—o—

Pulaski, Miss.,

April 28, 1938.

Dear Mrs. Steele:

I surely do thank you for that nice book of Proverbs. School is out now and I can take more time writing you. It will soon be Mother's day.

Last year before Christmas mother told us children that she would give a gift to the one that went to Sunday school the most. I got it. It was a Bible with my name on it.

I am sending twenty-five cents for the Baptist Orphanage.

Love,

Marcella Russum.

Marcella, I know you are mighty proud of the new Bible with "Marcella Russum" on the front of it. You must be proud of the way you got it too. We are glad you are going to use part of your vacation time writing to the Children's Circle, and we are very grateful for your contribution.—F. L. S.

(Continued on page 13)

## CARDUI Has Helped

Many, Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow directions for its use. (Pronounced "Card-u-i.")

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

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# Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary  
OXFORD, MISS. ♦ JACKSON, MISS.

## Moving Pictures

One of the features of the District Training Union Conventions will be a moving picture showing some of our work among the Indians. The picture is called "Moccasin Trails." The Home Mission Board is letting us have this film and you will be interested in seeing it. The Home Board is doing a splendid work among the Indians, and this picture will help us appreciate the work just a little better. Plan to attend the convention in your district. Check past issues of the Record, or watch for announcements each week in future issues.

## Calhoun City Has Good School

Calhoun City, one of our best small town churches, continues to move forward under the leadership of their new pastor, J. W. T. Siler. Brother Siler is interested in Training Union work, having served as president of one of our districts, and always promoting the work in the churches he pastors. A letter from him recently tells of a splendid Training School just closed in the Calhoun City church. Dr. S. L. Dobbs taught the adults the book, Building a Christian Home; Miss Frances Mallory taught the Juniors, The Junior and His Church; Mrs. H. O. Burson taught the Intermediates Training in Christian Service; and brother Siler taught, What We Believe, a doctrinal book for Seniors. Seventy-four were enrolled in the school and 68 took the examination. This is a splendid record of percentage.

## Fellowship Union First Church, Jackson, Elects

The Fellowship B. Y. P. U., a Senior Union, First Church, Jackson, has recently elected its officers for the new term. The president for the new term is Leone Booth; Vice-President, Kathryn Miller; Secretary, Julia Mae Smith; Corresponding Secretary, Anna Zoe Benton; Treasurer, Henry Hederman; B. R. L. Webb Stubblefield; Group Captains, Myrtis Foster, Herman Spenser, Gertrude Booth, Marguerite Stogner. Mrs. G. A. Carothers is the counselor for this splendid union. We are indebted to retiring Corresponding Secretary Marguerite Stogner for this report.

## Jasper Associational Training Union Building Library

"Somebody said that it couldn't be done" but Earl Clark has proved that it can be done and so other associational directors are trying it also—WHAT? The building of an Associational Training Union Library. The library is to be composed of study course books and thus make it possible for every church and union to have books at a ten cent rental fee whenever a study course is needed and that is, for most un-

ions, once a quarter. Mr. Henry Gatewood, director of Jasper County, writes that they are working on their library. They are asking each Training Union in the association to buy one set of books and place it in the library. This is a good way to start but will be supplemented by individual contributions. We congratulate Mr. Gatewood and hope soon to be able to announce that they have a complete library.

## Pike Working Toward Honor Roll

Miss Ruth Roach, associational director for Pike County, writes that they only have five churches now that do not have a union and that they are visiting and organizing them as fast as possible. With the organization of a new union goes the teaching of a study course. To be on the honor roll an association has to have at least one union in every church. Miss Roach has set this as her goal and we believe will soon be able to report 100%. All unions in the association are having study courses in March and April. In addition to plans and work within the association, they are making plans for the district convention. The convention for that district meets in Lincoln County at Mt. Pleasant church, and Pike County will have a number of its churches represented in the different contests to be held at the convention. We can always count on Pike.

## Indianola B. T. U. Matches S. S. In Attendance

Congratulations to Indianola, the church that has come nearer "Balancing their attendance" than any other church we know. On April 17th they had 280 in Sunday school and 227 in Training Union. On April 24th, an off day, there were 120 in Sunday school and 121 in the Training Union. This seems to us to be in keeping with the right attitude a church should have toward the Training Union. Everyone who needs to study the Bible also needs to learn how to put its principles into effect.

## Mother's Day

In the May issue of the Magazine, page 21, there is a splendid program using the theme: God's Greatest Earthly Gift. It is a tribute to our mothers. Let every Training Union use this program for the general assembly May 8th.

Fifty-eight of the 83 pastors with churches over 500 membership in Alabama are Southern Baptist Seminary alumni.

Nearly 8,000 ministers have been trained in the Southern Baptist Theological Seminary since the school opened in 1859.

## CHILDREN'S CIRCLE

(Continued from page 12)

### QUESTIONS ON FOODS

Puzzle No. 4

Fill in the blanks with the names of foods or drinks.

1. Lot's wife looked back and "became a pillar of ....."
2. Isaac loved Esau because he ate of his .....
3. "His meat was locusts and wild ....."
4. "Better is a dinner of ..... where love is, than ..... and hatred therewith."
5. "There was a ..... baken on the coals."
6. "Our fathers did eat ..... in the desert."
7. "A wind from the Lord brought ..... into the camp."
8. "And the barrel of ..... wasted not."
9. "And the ravens brought him ..... and ....."
10. "Cast thy ..... upon the waters."
11. "..... is a mocker, ..... is raging."
12. "The fathers have eaten sour ..... and the children's teeth are set on edge."

### ANSWERS TO PUZZLE NO. 3

1. Sycamore tree
2. Lilies
3. Rose
4. Mustard seed
5. Thistle
6. Tares
7. Gourd
8. Thorns
9. Vine
10. Fig tree

### FINANCIAL REPORT FOR APRIL Special to B.B.I. Scholarship:

A friend, Gloster	\$ .11
F. E. Pitts, Sr.	1.00
Miss Leta Mae Lupo	.17
The same friend, Gloster	.18
J. F. S.	1.25

Total.....\$ 1.71

### Special to Orphanage:

Primary Dept. Gloster	
Sunday School	\$ 1.00
A friend, Gloster	.10
F. E. Pitts, Sr.	2.00
Joseph Herring Blass	.25
Miss Leta Mae Lupo	.18
Mercella Russum	.25
The same friend	.17
J. F. S.	1.75

Total.....\$ 5.20

### The Julia T. Lipsey Memorial:

Good friend	\$ 1.00
Primary Dept. Magee	
Sunday school	4.10
Marcella Russum	.10
Rose Russell	.10
Willing Workers S. S.	
Class, Magee	1.00
Jerry Clark	.10
Julia Toy, Jacqueline Johnson and Olive Haley Hewitt	3.00

Total.....\$ 9.40

GRAND TOTAL.....\$17.31

To the members of Calvary Baptist Church: Dear little flock, you don't realize how it makes my heart rejoice to know that our own denominational paper, The Baptist Record, is going into your homes. I trust you will read it page by page. And as you gather information relative to our Lord's kingdom work, may you be even more responsive to the needs.—A. J. Linton.

Beginning May 9th and running through May 13th there is to be held in Calvary Baptist Church a School of Instruction for the vacation Bible school workers. This is to be put on by the WPA and Miss Lois Prophet.

## WANTED

ORIGINAL POEMS, SONGS For immediate consideration. Send poems to COLUMBIAN MUSIC PUBLISHERS Ltd. Dept. P-29 TORONTO, CAN.

Two afternoons will be given to church dramatics, two afternoons to handicraft and one afternoon to music and recreation. Classes will begin at 2:30 and last until 5:30. This will be sponsored by Calvary and Griffith Memorial Churches in Jackson. All of the churches are invited.

—BR—

### S. S. ATTENDANCE MAY 1, 1938

Jackson, First Church	1074
Jackson, Calvary Church	1084
Jackson, Parkway Church	163
Jackson, Grif. Mem. Church	731
Jackson, Northside Church	258
Juniper Grove Church	82
Forest Church	240
Crystal Springs	379
Meridian, First Church	621
Vicksburg, First Church	539
Clarksdale Church	463
Hattiesburg, First Church	589
Meridian, 41st Ave. Church	256
Columbia Church	568
Indianola Church	198
Springfield Church, Morton	170
Laurel, First Church	540
West Laurel Church	497
Second Ave., Laurel	272
Laurel, South Church	127
Summerland Church	115
Mt. Oral (Jones County)	158

—O—

### B. T. U. ATTENDANCE MAY 1st

Laurel, West Church	194
Laurel, 2nd Ave. Church	103
Laurel, South Church	62
Summerland Church	29
Mt. Oral Church	46
Jackson, First Church	195
Jackson, Calvary Church	262
Jackson, Parkway Church	100
Jackson, Griffith Mem.	325
Juniper Grove Church	55
Crystal Springs	95
Vicksburg, First Church	136
Clarksdale Church	126
First Church, Meridian	68
Indianola Church	108
Springfield Church	56

—O—

### BROTHERHOOD ATTENDANCE MAY 1, 1938

West Laurel Church	50
Laurel, First Church	35
Laurel, Second Ave. Church	29

—BR—

Professor: "What is ordinarily used as a conductor of electricity?"

Student (all at sea): "Why-er—"

Professor: "Wire. Correst! Now tell me what is the unit of electric power?"

Student: "The what-sir?"

Professor: "Exactly, the watt. Very good; that will do."—Ex.

—BR—

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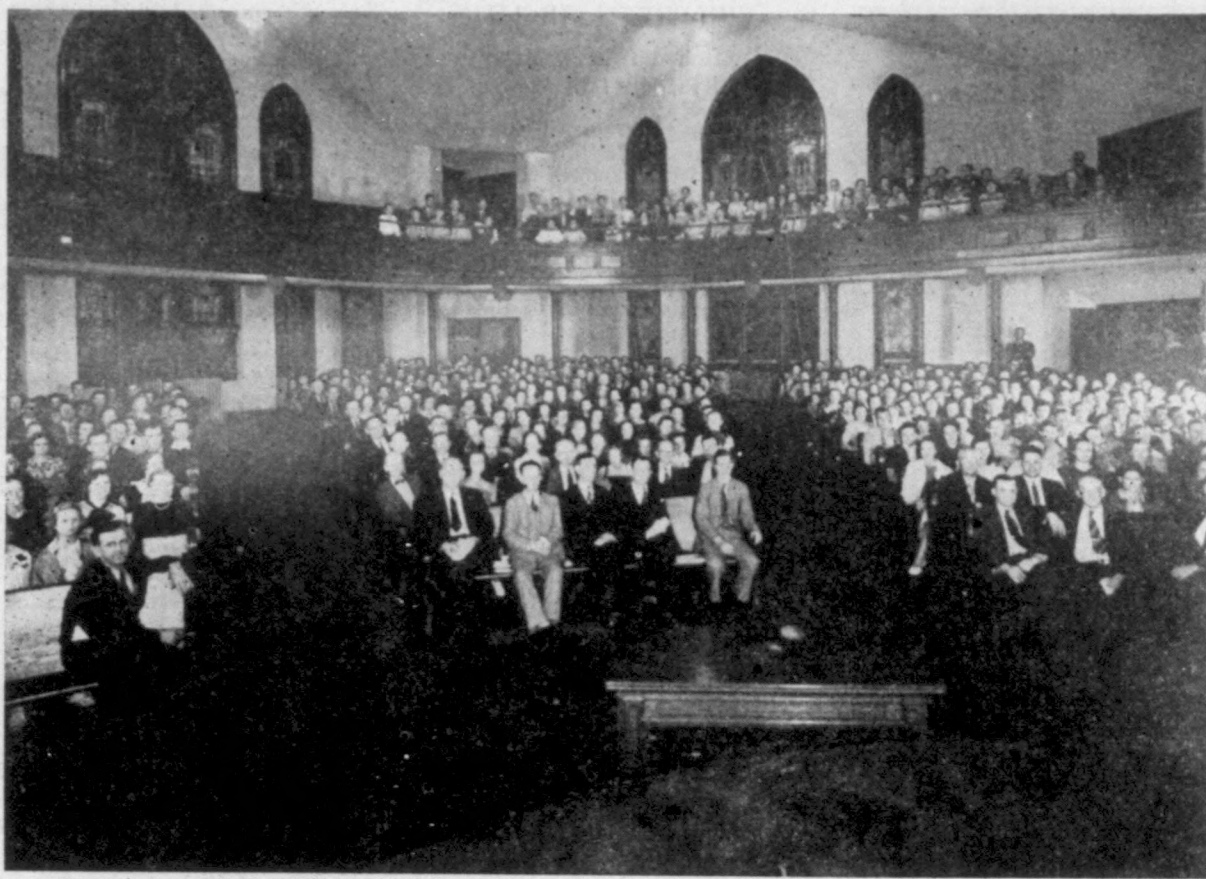
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25c at your drug store.  
FOR COLDS—Use our Gray's (Nethel) Nose Drops. Small size 25c, large size 50c at your druggist.

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L. S. SALES COMPANY, Asheboro, N. C.





JONES COUNTY SUNDAY SCHOOL TRAINING SCHOOL

The above is part of the great throng that crowded the huge auditorium of the First Baptist Church, Laurel, each evening during the week of March 27-April 1 for the annual Jones County Associational Sunday School Training School that set a new mark, not only for this association, but for the entire state, with an average for the week of 395.

(Continued from page 11)

Childress; Maben, Mrs. W. D. Johnson; Sturgis, Mrs. Tommie Hamill. Noxubee: Brooksville, Mrs. J. L. Madison; Little Bethel, R. M. Knight; Macon, Mrs. Davis Carpenter.

Winston; Enon, Rev. C. C. Weaver; Louisville, Rev. J. N. McMillan; Poplar Flat, Galton Williams.

Zion: Mantee, Mrs. Sam Gullett; Mathiston, Rev. J. B. Middleton.

#### District 6:

Clarke: Barnett Memorial, W. L. Wallace; Desoto, Mrs. T. N. Waller.

Kemper: DeKalb, Rev. J. R. Davis; West Kemper, Mrs. W. H. Cole.

Lauderdale: Concord, Rev. W. B. Abel; Meridian, 41st, Rev. J. L. Boyd; Meridian, Highland, Mrs. R. M. Martin; Meridian, Poplar Spgs., Mrs. H. F. Broach.

Leake: Thomastown, Mrs. P. E. Blalock.

Neshoba: Coldwater, Rev. R. L. Breland; New Harmony, J. N. White; New Hope, W. T. Tullos; Philadelphia, E. S. Cole; Spring Creek, Rev. J. W. Burnett.

Newton: Chunky, Miss Bessie Puckett; Oakland.

Scott: Forest, Miss Myrtle Anderson.

#### District 7:

George: Agricola, Mrs. A. E. Dean.

Greene: McLain, Rev. T. R. Coulter.

Gulf Coast: Bay St. Louis, Hon. W. W. Stockstill; Bowen Memorial, Mrs. W. H. Lassere; Pass Christian, Rev. W. S. Allen; Biloxi, Second Rev. E. S. Flynt.

Jones: Laurel, West End, Horace Hedrick.

Lebanon: Brooklyn, Rev. C. S. Moulder; Hattiesburg, First, Mrs. H. J. Love.

Pearl River: Union, Mrs. H. G. Welborn.



Tommie Roper, age 5, and Roy Burch, age 6. Two fine boys who live at the Baptist Orphanage.

Wayne: Mt. Zion, Mrs. C. P. Gilbert.

#### District 8:

Jeff Davis: Oak Grove, Rev. C. W. Black; White Sand, Mrs. R. B. Dale.

Lawrence: New Hebron, Mrs. G. R. Stewart.

Lincoln: Brookhaven, Rev. B. L. Davis.

Marion: Columbia, Rev. F. K. Horton.

Mississippi: Woodville, Rev. T. J. DeLaughter.

Pike: Friendship, Mrs. Annie Le-

## Raise MONEY ... Easily

There is no surer, easier or more pleasant way to raise needed funds for churches or clubs than with the aid of our co-operative plan. Women everywhere accept Gottschalk's Metal Sponge as the foremost metal scouring device. They buy this time and labor saver without hesitation. A sale is made almost every call. In the past 20 years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars. METAL SPONGE SALES CORPORATION, Philadelphia, Penna.

**Gottschalk's**  
METAL SPONGE

Blanc; Magnolia, Rev. A. E. Par-due; McComb, Central, Mrs. Fred Lieb; Mt. Zion, Mrs. D. M. Simmons; Progress, Mrs. P. D. Schilling; Tangipahoa, Mrs. F. M. Reeves.

Walthal: Crystal Springs, Mrs. J. D. Pittman; Tylertown, Rev. W. R.

Cooper; Dinan, Rev. D. W. Glover.  
Union: Pioneer.

—BR—

Nearly 300 missionaries have gone out from the Southern Baptist Theological Seminary since the first one went to Africa in 1871.

—BR—

The first chair for the systematic study of missions in any theological seminary in the world was founded at the Southern Baptist Theological Seminary in 1899. Dr. W. O. Carver has been professor of Missions in the Seminary since that time.

—BR—

Twenty-nine of the 61 pastors in the Southern Baptist Convention who baptized more than 100 in 1936 are alumni of the Southern Baptist Seminary.

**Soothe TIRED EYES**  
**John R. Dickey's Old Reliable Eye Wash**  
Soothes, relieves and gives comfort to irritated eyes.  
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TOTAL BENEFITS \$3,235,150.42

THE RELIEF AND ANNUITY BOARD OF  
THE SOUTHERN BAPTIST CONVENTION



# SUNDAY SCHOOL LESSON

—O—

Continued from page 10)

sentiment, and it brings a much loftier reward. "In my name!" In all that the name signifies and implies. It means, then, the dignity of the name. Compare it with any other name, however dignified. How many a man has arrogated the title, "King of kings," only to have death take him after a brief space, and to have his kingdom go to pieces in just a little while, so that now, the name of the king is forgotten by all but a few people. Now take a look at the name of Jesus.

Jesus shall reign where'er the sun Does his successive journeys run; His Kingdom spread from shore to shore,

Till moons shall wax and wane no more."

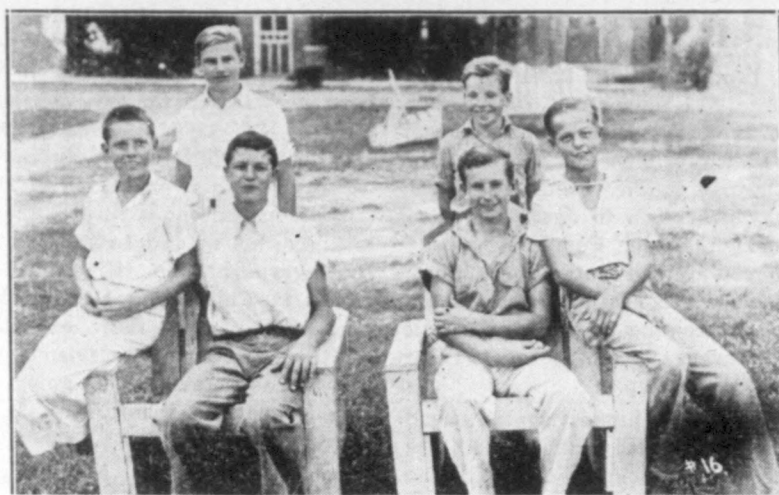
"In my name," means again, in the power of it. There is such power in the name of Jesus as no other name in the world has ever conveyed. Peter and the early preachers made very much of the name. There was a charm and a power in that name of virtue sufficient to give strength to the ankle bones of one who was impotent. There was a power in that name which was mighty to the cleansing of the lepers of sin who infested the city where the Savior died. Today the world is lost in sin. Today our civilization treads the brink of utter ruin. Today we are gravely threatened with another unleashed storm of hate and unholy ambition which may very conceivably destroy our civilization. But there is a name which can avert the storm and smooth the billows of wrath beat so fiercely now upon this bank and shoal of time.

"In my name," means in the character of it. And, ah, how fine is that, my brother! It stands for the finest in all manhood, for the cleanest in all cleanliness, for the grace of all graciousness, for the love of loveliness and lovingkindness, for the gentlemanliness of all gentleness, for the excellence of excellencies! Do but pronounce it, and those who know it best hear in it the word that speaks of suffering for the sake of a sinning world, of mercy for the undeserving, of help for the helpless, of strength for the weak, of guidance for the wandering, of light in the rayless night, of life in the midst of festering death.

III. The Broad Tolerance of Christian Service. V. 38-41.

Our Lord's mention of people who were to be received because they came in Jesus' name and bore Jesus' character, prodded John in a sensitive spot, and led him to confession. John said there was a man who was casting out demons in the name of Jesus, but the man did not follow with the disciples, so the disciples had commanded him to cease to cast out demons in the name of Jesus, and the reason for this action, which John assigns is, "He followeth not us." This unknown man seems to have been doing the work of the Lord, but he did not belong to the apostolic band, so the apostles proceeded to silence him.

Does our Lord's answer mean that we are to claim as brothers all who call upon the name of the Lord?



Six intermediate boys who live at the Baptist Orphanage. The building where these boys formerly lived became unsafe and has been completely demolished. They are now living in a two-story building formerly occupied by the smaller children.

"The rich lesson of this incident is still too far from having been learned. It is the lesson of charity and mutual recognition. Jesus expressly told His followers to recognize the man who was doing His work, though he might not follow with them or do it in their way" (W. N. Clarke, in American Commentary).

If any man is doing the work of Christ, sincerely, in the name of Christ, he is so far one of Christ's that he can not soon speak evil of Christ.

There are many points very important to me upon which I differ with my brethren of other communions. There are some people who take the same of Christian, and then call upon a whole bunch of so-called saints to help and bless and save them, that I am unable to see wherein they are Christians at all, since Peter said before the Sanhedrin: "Neither is there salvation in any other; for neither is there any other name under heaven, that is given among men, where we must be saved" (Acts 4:12). Now, there are any number of folks who do not rely upon that name alone, and scores of thousands who claim the Christian name who do not rely upon it at all.

But where there is a man or women who can believe that Jesus of Nazareth only is the all-sufficient Savior, and has trusted Him as a personal Savior, and has confessed Him before men, I can delight to take that brother by the hand and stand with him at the foot of the cross of our common Lord and worship Him.

Will you know how rich the rewards He gives to His faithful ones? Do something for His glory. Give a cup of cold water to drink to one who names the Lord as Savior and Lord, and do it for the Savior's sake, and you shall be sure to reap

your rich reward as the word of the Lord is true.

—BR—

We who are ministers know the dreadful temptations of the ministerial office; how almost impossible it is to meet them unless on condition of the most rigid discipline of soul; how almost impossible it is to avoid regarding the Bible as a dictionary of texts, how impossible to avoid looking at the magnificent truths of Christianity as weapons with which to assail our hearers. For one minister who fails by reason of what the world calls immorality, a dozen settle down into perfunctory monotony of professionalism, because they fail to live alone with God, because solitude of soul is forgotten, communion with God is forgotten and ceases to be the atmosphere to which they

habitually withdraw. The river that is to bring freshness to many a league of plain must have its rise in the solitary cleft of the lonely hills, and draw its waters from the snows that sparkle on their tops; and the minister to be of power must live alone with God.—Alexander Maclaren.

## SICK HEADACHE? It may be due to constipation!

Every headache doesn't come from constipation—but many of them do! If your tongue is coated, if you're bilious and upset, if you have that dull, low feeling—how are your bowels?

Thousands get real relief from "constipation-headaches" by taking Ex-Lax, the laxative that tastes like delicious chocolate. Try Ex-Lax yourself the next time you're troubled that way!

For more than 30 years Ex-Lax has been America's favorite family laxative. Now it is *Scientifically Improved*. It's actually better than ever. Ex-Lax now TASTES BETTER than ever, ACTS BETTER than ever—and is MORE GENTLE than ever.

As effective for children as it is for grown-ups. Available in 10¢ and 25¢ boxes at your druggist's.

Now Improved—better than ever!

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Octagon Soap Powder  
Octagon Cleanser  
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Octagon Floating Soap  
Octagon Soap Chips  
Octagon Granulated Soap

#### RUMFORD

Rumford Baking Powder  
All Rumford Post Cards have value varying according to size of can.

#### LUZIANNE

Luzianne Coffee and Tea

#### BALLARD'S

Ballard's Obelisk Flour  
All cartons and bags have coupons varying in value according to weight of package.

## Coupon Records



Make the 1938 Record the BEST yet!

The NEED and the CHALLENGE is great. Coupons can help take care of the Needs—while the Challenge is to better any previous "Records." The fine new DOUBLE VALUE OFFER on coupons from Octagon Toilet Soap and Octagon Cleanser can be the means of greatly increasing our return. For this year we plan to use the Coupon income towards furnishing the new building. Surely, you will all help.

WHAT WILL THE "COUPON RECORD" BE FOR YOUR

## Baptist Orphanage

JACKSON, MISSISSIPPI

FORWARD WITH COUPONS — IN 1938

## New York Doctor Lowers HIGH BLOOD PRESSURE in 22 out of 26 cases

Dr. Frederic Damrau, eminent physician of New York City, recently lowered the blood pressure in 22 out of 26 cases with ALLIMIN Essence of Garlic-Parsley Tablets. Not only did the blood pressure come down and stay down with the use of ALLIMIN, but dizziness and headaches were completely relieved in almost every case. To get the selfsame tablets used by Dr. Damrau, ask your druggist for ALLIMIN Essence of Garlic-Parsley Tablets and take no substitutes or imitations. For FREE sample and valuable booklet by doctor, address, Van Patten Co., 54 W. Illinois, Chicago.



### AN APPRECIATION OF ELDER R. A. COOPER

My true and tried friend; my devoted and dearly beloved brother in Christ has "departed to be with Christ." In the autumn of 1882 nearly fifty-six years ago Brother R. A. Cooper and I met for the first time on the campus of Mississippi College. He was then an ordained minister. I was not even a ministerial student. All the students loved him because he loved all the students, both bad and good. He was an inspiration to the good students and a restraining force to the bad ones. It was easy to love him because he was lovable.

Not long after I entered college J. P. Williams appeared on the scene. He too was not a ministerial student, but somehow we three became joined together by ties more sacred and enduring than hooks of steel. Williams and I soon yielded to the call of God to preach His riches of grace in Christ as Cooper was already doing. For more than a half century we three labored together in the sweetest fellowship and scriptural unity before the angels came to take either of us to the bosom of Abraham our father in faith. I speak truly when I say I am a better man and a better preacher by having been associated with these two faithful servants of Christ.

Brother Cooper could discriminate between right and wrong better and more clearly than any man I ever associated with.

Having determined the right course he would follow it regardless of results.

He often said to me that it was his duty to do right and trust God to take care of results. His Bible was the book of all books to him. He cared little for books about the Bible in comparison to the Bible itself. His Bible was the rule of his conduct as well as the ground of his faith, and the basis of his hope.

Quite a number at the funeral said to me: "Brother Cooper taught me more scripture than any pastor I ever had." Others said: "He taught me to love and read my Bible."

His life was filled with good works and yet his righteousness was "as filthy rags in his sight" when thought of as the price of salvation. With him justification was by blood. He signed all his letters: "In good hope behind the blood."

It was my good fortune to know the mother of his large and remarkable family of children from her young womanhood to her "departure." I never knew a woman more beautiful in both person and character than she was. We placed his sleeping body beside her's in the Pontotoc Cemetery. A great company gathered on the occasion and gave testimony of their love of him by their presence, their words, their tears and their profuse floral offerings.

It was understood and agreed between him and me that which ever one "fell asleep in Jesus" first the other would conduct the funeral. In the providence of our allwise loving Heavenly Father it

fell to my lot to conduct the service assisted by his faithful pastor, brother J. S. Riser of Blue Mountain. I sorrow, of course, but "not as others who have no hope," for if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (come before) them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of an archangel and with the trumpet of God and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord," First Thes. 4:13-17.

Paul tells us that he wrote the above words for two reasons: First, that we might "not be ignorant concerning them which are asleep" vs. 13; second, that we might be comforted by them, vs. 18. Paul's purpose has been accomplished in me, for I am indeed comforted with the knowledge that when Jesus returns through the clouds I shall be caught up with all the rest of the redeemed to meet Him in the air whether I am one of those who "have fallen asleep" or one of those living when my "Lord descends from Heaven with a shout, with the voice of an archangel and with the trump of God." Until that hour the sleeping saints are absent from the body and present with the Lord; and the living saints are at home in the body and absent from the Lord. 2nd Cor. 5:6 and 8. At that blessed hour we will all be at home in the body and present with the Lord.

"Bless the Lord, oh, my soul and all that is within me bless His holy name."

His friend in the flesh, his brother in Christ, his associate in the ministry,

J. W. Lee.

Nearly one hundred per cent of the students attending the Southern Baptist Theological Seminary engage in some definite Christian activity while attending school. Many take part in mission activities, street preaching, hospital service, etc.

Rev. Sibley C. Burnett has been elected as a full-time field worker in the Vacation Bible School department of the Sunday School Board, effective May 1. Mr. Burnett is unusually well qualified for this work. He is a B.S. and an M.A. graduate of George Peabody College, and also a graduate of the Southern Baptist Theological Seminary. He has served as a State Baptist Student Union president in both Tennessee and Kentucky. He has served rural and village churches in Tennessee as a pastor. He has been a faculty member at Union University, and at Tennessee College. He was a Baptist Training Union field worker for four summers in Georgia. He has been educational director of the First Baptist Church of Greenville, S. C., for the past two years. He has had vacation Bible experience.

### REV. J. D. FULTON

The subject of this sketch was born in Winston County, Mississippi, July 26, 1866, and was, therefore, nearly 72 years of age, when death called him on March 3, 1938.

Brother Fulton leaves to greatly miss him his wife and two sons, and four grandchildren. His sons are James P. Fulton and Doss G. Fulton. Besides these there are many relatives and countless friends who will be the poorer by his going. He also leaves one sister, Mrs. M. C. Nowell.

This good man had been a preacher for 52 years, his ministry having been given to the churches in Winston and surrounding counties. He was also an officer as clerk and moderator of his association for a period of 37 years. He had been an active Mason for many years. For four years, he was an honored and useful member of the board of supervisors of Winston County.

Brother Fulton's life in the pastorate reached almost all the churches in this territory, he having been at one time or another pastor of nearly all the churches in this county, some of them for as long as 30 years, and of many in the surrounding counties. This ministry was characterized by the faithful preaching of the glorious Gospel, which he loved devotedly, and in the preaching of which he found his greatest joy. Service was a matter of the most sacred concern to him, and through good times and bad, in health and when not so well, he was faithful as a minister of Jesus Christ. Hundreds of the present membership of the churches hereabouts were led to Christ and received into the churches by him. It was as he, no doubt, would have chosen it to be, that he was permitted to carry on his work as pastor till within just a few weeks of his death.

As a preacher, brother Fulton was pre-eminently scriptural. He might have taken as his ideal the text of Paul, when he said, "Study to show thyself approved unto God, rightly dividing the Word of truth." He was not only a faithful preacher, but by prayerful and long continued study he had a gospel to preach. Hundreds of sermon notes testify to his study of God's word. It is safe to say that he never preached without the fullest and most prayerful preparation of which he was capable. The writer heard him many times, and always with deepest appreciation of his logical and loving handling of his theme. He was firm in his conviction, yet with great respect for the beliefs and opinions of those with whom he differed.

He was a quiet, thoughtful man, never boisterous or pugnacious in the presentation of the truth as he saw it. And he loved the souls of men in every condition of their lives. His 52 years were filled in a

large degree with ministrations to those in sorrow and bereavement. Certainly no man among us had been oftener called upon for funerals and to serve those in dire trouble and sorrow. And it was always with unfailing hope that he pointed them to the comfort wherewith he had been comforted.

Many churches and countless numbers of friends mourn his going, yet they rejoice that he was spared to the work so long, and that he did such good service wherever his lot was cast.

Brother Fulton lived on his own farm of several hundred acres, and was one of the most successful farmers in the country. But this only enabled him to serve the better. This land he rented to others, and he supervised the planning and management of the farm, while giving himself unstintingly to the work of a country pastor. He was an excellent business man.

Both sons were educated at Mississippi College. James P. is superintendent of one of the large consolidated schools in this county, while the other, Doss G. is principal of the Starkville city high school. They rise up to call their father blessed. They have a rich heritage in the memory of their father's unusually and finely faithful life.

May our heavenly Father comfort the companion, Mrs. Fulton, who walked and worked with him through the long years; and may he continue to use these loyal sons in the great service they are rendering their day and generation. And may the grandchildren fill well the expectations of their loved ones in the years to come. Goodbye, faithful brother, here; good morrow over there.

—J. N. McMillin.

Southern Baptist Theological Seminary students have contributed nearly \$17,000 for Christian activities during the past year.

Nearly 12,000 interviews with the unsaved have been reported by Southern Baptist Theological Seminary students during the past year.

The Major: "You know, I haven't seen your husband since he returned to civil life."

The Ex-Captain's wife: "You mean since he was released from the army, don't you? He never was very civil."

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